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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS

VOL. XLVI

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During March the WOODSTOCK PRESS will have ready an English translation of Very Rev. Father General's "*Epistola . . . De Missionibus Exteris Adjuvandis*".

THE

WOODSTOCK LETTERS

VOL. XLVI. No. 1

OUR JAPANESE MISSION IN CALIFORNIA

Rev. and Dear Father Editor:

P. C.

In reply to your request and with the hope that they may interest the readers of the Letters, I have collected a few items dealing with our mission work for the Japanese in and about San Francisco.

As is well known from the political troubles of recent years, connected chiefly with the Japanese school question and with legislation in regard to immigration and land-ownership, California has for some time been the vortex of the stream of immigration that sweeps over the Pacific from the Mikado's Empire. Emigration from Japan, as compared with that from other countries, is of very recent date, since for upwards of two hundred years prior to 1868, the laws of the Empire forbade anyone, under penalty of death, to leave the land. Not until the year 1885 was emigration definitely legalized. From that time forward students, merchants and laborers have sought in other countries, particularly in America, the opportunities not afforded them within the narrow limits of their own islands. It is chiefly since the beginning of the new century that the stream of Japanese immigrants to the United States has begun to broaden. The United States' Census of 1870 reported only fifty-five Japanese residing in this country. Thirty years later, in the year 1900, over 12,000 Japanese were admitted in one year. The greater number of these, of course, sought employment as section hands on the railways, as agricultural laborers in field and orchard, or as domestic servants in the larger cities. Though the various measures taken by the immigration laws of 1907 prevent many from receiving passports, the present population for the United States, as near as can be ascertained, is little short of 98,000,—a number equal to one-third of our present Indian population. The great majority of

these are young men; and the register of Japanese children under sixteen years of age is given by the "Japanese-American Year Book" as 11,000. Because climatic conditions are agreeable to them, the greater number of our Japanese people have remained in the four western states—California, Oregon, Washington and Colorado; whilst California alone has three-fifths of all the Japanese now in the United States, for the records of two years ago give 59,755 as the number of Japanese in the "Golden State." These lists may make tiresome reading, but I give them as a kind of survey of the field, "ripening unto harvest," that now lies before us. Unhappily, this broad and fertile field, for want of reapers, was overrun and trampled down by the enemy when the harvest was most promising. The zeal-inspiring words that fell from the Divine lips "the harvest is great and the laborers few" were again verified in this apostolic field, since for these twenty years, though Protestant mission-work has been carried on for the Japanese in this country, no organized and devoted efforts were made by Catholic missionaries till three years ago.

To view for a short time the work done for our Japanese by the Protestant sects, who have been practically alone in the field, will give us a better idea of what zealous and united efforts may achieve amongst these immigrants who have come to our shores. Though the adherents of the various Buddhist sects, with their temples, schools and dormitories, far outnumber in membership the combined Christian denominations, we shall confine our investigations to the work done by what is now the "Japanese Inter-denominational Board of Missions," comprising seven Protestant sects under the title of the Federal Council of the Churches of Christ in America. For the sake of contrast we give the statistics of the year 1913, because, as will be seen later, in that year was opened the first Catholic mission for the Japanese. Prior, therefore, to our establishment of a mission, the Protestant sects counted in the four western states,—California, Oregon, Washington and Colorado, fifty-nine missions and chapels for the Japanese, presided over by one hundred and seventy-nine preachers and Sunday School workers. It is interesting to note that of this number, forty-eight Japanese churches are in California. In San Francisco, where our little mission is located, the opposite camp is intrenched behind the walls of fourteen different establishments for christian-

izing the Japanese. This Board of Missions is conducting in California, according to that year's statistics—the number has since considerably increased—twelve schools for the teaching of English and seven kindergartens for the American-born Japanese children. All these figures are bewildering when we consider the lateness of the hour at which the work of conversion is taken up by our Catholic missions. But why should we seem disheartened at the very outset? As a Japanese student once told the writer, "Japanese boy soon get tired *Meshodist* Church," it is possible that our mission may yet be the resting place for many tired of Wesleyanism.

It would, however, be wrong to leave our readers under the impression that no efforts for the conversion of individual Japanese to the true faith were made before the establishment of our first Catholic mission some three years ago. But these converts were so few and so widely scattered that they may be likened to the stalks of grain left after the harvest has been gathered in. At the beginning of the year 1900, a Japanese named Nakamura, who had come to this country for the purpose of study, entered St. Ignatius' College, San Francisco, and after a course of instruction was received into the Church, taking the name of Michael, the Patron Saint of all Japan. This fervent young man later graduated from that college, receiving his degree in 1906. Mr. Nakamura on his return to Japan rendered willing assistance to our Fathers during the first months after their arrival in Tokyo. Besides some few others, of whom the writer has no record, John Morengo, a little cripple, received baptism some ten years ago from the hands of Rev. Aloysius Folchi, S. J., at the Sisters' Hospital in Spokane. This ardent little Japanese, now called Johnnie Morrissey, since to honor his god-father he assumed both his names, is now working at the Sisters' Hospital, North Yakima, Wash., awaiting occasional calls to give first aid spiritually to his countrymen when they are brought to the hospital for treatment. In November, 1907, Eizo Masui, a railroad employee, working some ninety miles from Spokane, gave up his work and came to Gonzaga College in that city begging to be instructed in the true religion. He was baptized in March, 1908, taking the name Francis Xavier. This young man is now Brother Francis Masui, S. J., the invaluable helper of our little mission in San Francisco. This new convert in Spokane was instrumental in bringing for instruction two of his friends and, later on,

his younger brother. To attract other Japanese of that city, a night school for the study of English, presided over by a scholastic, was established at the college and during the five years of its existence some seventy-five Japanese received first lessons in English, as well as instruction in the doctrines of the Catholic Church. The labors of this small mission endeavor in Spokane resulted in the baptism of fourteen adults, three of whom died in the hospital. Between the years 1909-12, Father Julius von Egloffstein, S. J., whilst teaching at St. Ignatius' College, San Francisco, gave religious instruction to some young Japanese, both in San Francisco and Santa Clara. Eight of these have become Catholics.

We must come now to the account of our mission in San Francisco. A rather amusing incident led up to the founding of the Japanese Catholic Mission in this city. During the Lenten season of 1913, Leo Hatake Yama, a young Japanese Catholic who had found his way to Los Angeles, was beginning to worry about his Easter duty. Not being able to speak any other language save that of his native land, he had no one to hear his confession. In these circumstances he decided to write a letter to the good bishop of his native town of Hakodate, Northern Japan. This he did; and making a careful list of all his sins since his last confession, he included it in the letter, asking to be absolved. Though his knowledge of Moral, "de præsentia pœnitentis," was somewhat at fault, his fervor and sincerity could not be questioned. The bishop received the letter bearing the burden of Yama's transgressions and was so moved by the young man's earnestness that he (his Lordship) determined to send someone to his assistance. At that time one of the missionaries of the diocese of Hakodate was trying to recuperate in his native France from a paralytic stroke from which he had been suffering in the mission. His bishop requested him on his return to Japan to visit Los Angeles and to restore peace of soul to the good Leo Yama who was patiently waiting at his letter-box for the long-deferred absolution. Great was the young man's joy when he heard that Rev. Albert Breton, a priest of the Paris Foreign Missions, who had spent five years in Japan, was coming to Los Angeles, not only to hear his confession but to work for the Japanese of that vicinity. In the summer Father Breton arrived, and shortly took possession of the large Mission House presented to him by the late Bishop Conaty for the Japanese Catholics of Los Angeles. After some

months of apostolic work in the southern part of the state, Father Breton came to San Francisco to see what could be done for the Japanese of this city. A house on Pine Street, in the Japanese district, was rented for the headquarters of the infant mission, and blessed by Bishop Conaty, the late Archbishop Riordan being at the time too ill to officiate. Having inaugurated the work in this city, Father Breton returned to Los Angeles. Particulars regarding the transfer of the newly established mission to the Society of Jesus, will be given presently. Another word about Leo Yama's genuine Catholicity. In the course of the year 1915, better living conditions and higher wages attracted this young man to the northern part of the state, bringing him into the district now committed to the care of our little mission of St. Francis Xavier. Again it was time for Yama's Easter duty. Though he had no other reason for coming to San Francisco save that of making his confession and Paschal communion, he gladly made the sacrifice of his work and bore the expense and fatigue of one hundred and ninety-five miles of travel to obtain the consolations of our holy religion. We were eager to keep near our mission so exemplary a Catholic, as a model to our converts, but as good Father Breton in his partially paralyzed condition is in need of a trusty chauffeur in "Fording" it over his wide mission field, we yielded to his prior right to the services of the man who was instrumental in bringing the missionary to Los Angeles.

The newly established mission in San Francisco brought together the few Japanese Catholics located in this district and opened up a mission-field of immense area. Upon the return of the Japanese missionary to Los Angeles, the interests of the San Francisco colony were entrusted to a diocesan priest, at that time an assistant at the cathedral. This charge was rather in the form of a protectorate than of an appointment as spiritual director of the Japanese Catholics, for the missionary from Los Angeles had offered to come once a month to preach to the Japanese and explain the mysteries of our holy faith in their own language. The most reverend Archbishop, however, was eager to secure the services of a missionary who could reside at the Mission House, since from his own mission in Los Angeles, nearly 500 miles distant, it was difficult for Father Breton to attend to the work in San Francisco. Accordingly, Archbishop Riordan made known his desire that the Society of Jesus take up the work, under the patronage of St. Francis Xavier. The Arch-

bishop then requested Rev. Father Provincial to send someone who could devote his energies exclusively to this apostolic work. Fortunately Father Julius von Egloffstein, S. J., though already almost sixty years of age, had during his three years' professorship at St. Ignatius' College in this city, devoted his spare moments to the study of the Japanese language. This zealous priest was summoned by Rev. Father Provincial from Lewiston, Idaho, and at once set to work with all the vigor of a young man in this new mission field. He arrived in January, 1914, and during the first few months of that year, resided at St. Ignatius' University until arrangements could be made for the establishment of this second residence of the Society in San Francisco. In the month of March, Brother Francis Masui, S. J., arrived from St. Ignatius' Mission, Montana, and became the co-laborer of Father Egloffstein, helping him to prepare his sermons in Japanese, filling the office of cook, besides teaching catechism in Japanese to those who came for instruction. After carefully studying conditions, Father Egloffstein suggested to the late Archbishop, that a school for the Japanese children of the city would attract many to the mission, besides helping greatly to remove the prejudice imbibed by the Japanese along with their Protestant Christianity. But the Mission House on Pine Street was far too small to continue long as the mission-headquarters, besides being wholly unsuited to the purposes of a school. The first house was accordingly abandoned in August, and a large and commodious home on Buchanan Street was rented for the new residence of St. Francis Xavier's Mission. The large yard, surrounded by a high hedge and shaded by evergreen trees, made a convenient playground for the little children. The saintly Archbishop engaged the services of the Sisters—"The Helpers of the Holy Souls," who have for some years been teaching at the Chinese mission in this city, to conduct a kindergarten for our Japanese children, and in September school was opened with an attendance of fourteen children.

The large and lightsome parlor of the new residence, opening as it does into the adjoining room by means of sliding doors, makes a neat little mission chapel. Here on Sundays the Japanese Catholics, as well as a good number of Pagans, come to assist at ten o'clock mass and to hear a sermon preached by their zealous missioner in their own language. It is not a little edifying to see a number of communicants on Sunday morning fasting until eleven o'clock in order to have the consolation of

receiving their weekly communion. These devout people cannot come to receive holy communion at an earlier hour, being prevented by their occupations. The altar of the mission-chapel is the gift of the Sisters of the School. It is a beautiful, hardwood, Gothic altar, made by orphan children in some eastern industrial school. When during the awful fire of 1906 the Sisters' convent caught fire, the Mother Superior opened the tabernacle of this same altar and rescued the Blessed Sacrament. The Sisters had abandoned their beautiful altar—as they thought—to the flames when some Catholic gentlemen rushed into the chapel and succeeded in bringing the altar to a place of safety. When for their new convent-chapel the Sisters received the gift of a handsome marble altar, they presented this memorable relic to our little mission. Above the altar hangs a painting representing the death of St. Francis Xavier. It is different from any I have seen. The saint, left entirely alone with God, is holding aloft his crucifix, as if blessing the distant land of China, towards which his dying gaze is directed. The painting likewise has a history, as it crossed the Pacific Ocean two years ago, having been painted at our orphanage at Zikawei, China. It was one of the most remarkable paintings in the Chinese exhibit of the Panama Exposition and was purchased at the fair by a lady of St. Francis Xavier's parish, New York City, and donated by her to our mission. The first floor of the Mission House contains likewise two classrooms, a kitchen and a dining room, (the children take lunch at the mission), besides a small play-hall for rainy days. The kindergarten is again in full operation with an attendance of thirty children. On Saturdays the Sisters conduct sewing classes and catechism lessons for the larger Japanese girls who attend the Public Schools. Last year thirty-five attended these classes; a larger number will be accommodated this year. To help the social well-being of the converts as well as to create amongst them a Catholic family spirit, the mission conducts a Home on Pine Street, where most of the Catholic families live together under the same roof. It may be well to remark that at the transfer of this mission to the Society, there were no Catholic families in this locality,—half a dozen young men forming the entire Catholic population. There are now five Catholic families, all but one being made up of converts of the past two years. Since the opening of the mission Father Egloffstein has recorded thirty-one baptisms in the mission register, whilst a

goodly number of Japanese are under instruction. It must be remembered that these baptisms are mostly of adults, since none of the children of the kindergarten are baptized Catholics. They are, however, taught the rudiments of Christian Doctrine with the hope that later, with the permission of their parents, they may become children of holy Church.

This, then, is the promising field entrusted to the care of our Society in California. Our mission here has no defined limits, and the Japanese who have congregated in San Francisco and the three cities across the bay—Oakland, Berkeley and Alameda—number over twelve thousand (12,000), to say nothing of the hundreds of fruit and berry-pickers that fill in the country between San Francisco and Monterey. Great have been the energy and zeal and sacrifice of good Father Egloffstein and Brother Masui in this new mission, and even the pagan-Japanese, in a July issue of one of their weeklies, praised the charity and disinterestedness of the priest at the Catholic mission. The Japanese missionary in Los Angeles, as also his confrere, just recently established in Sacramento, are doing a great work for holy Church; but unfortunately both of these devoted priests are sick men, besides being subject to recall at any time by their bishops in Japan. No one can doubt that the Japanese is the leading nation of the Orient and that in the century, still young, her power for good or evil is beyond estimate. St. Francis Xavier's great ambition was to convert China, for at his time all scientific and religious influences of the East radiated from that kingdom. Would not this great apostle, were he living in our day turn his aspirations again toward Japan and the Japanese? We have seen in the course of this letter that Protestant influence rules the Japanese in our land, and since the Japanese look chiefly to the United States for standards of education and morals, what a power will not this leaven exert upon the sixty million (60,000,000) people of the Island Empire? We are continually told by our Catholic Japanese that the Protestant and pagan Japanese despise our mission because it is so poor, and "because", they say, "the majority of Catholics are unfriendly to the Japanese". Our mission is, indeed, poor, depending upon a rented house for a footing, yet with the help of a benign Providence, with the powerful intercession of St. Francis Xavier, who called his dear Japanese "the delight of his soul", and finally with the prayers of all Ours, to whom we recommend our little mission, we

are confident that ere long we shall be able to prove to the Japanese that Catholics are their truest friends on earth.

Your Reverence's servant in Christ,
PIUS L. MOORE, S. J.

THE GERMAN FATHERS OF THE SOCIETY IN BOMBAY

Their Work and Their Internment

I was coming down through the flameless fire of the Great Indian Desert; and at 10 o'clock at night, when the fierce heat abated somewhat, I was trying to sleep on the comfortable seat of the train compartment. Two elderly native gentlemen, evidently well-to-do, came in and turned on the light. Noticing the white cassock, they asked whether I was a clergyman. I said "Yes", and they asked, "St. Mary's?" I answered, "No, St. Patrick's". Then one said to the other "Roman Catholic"; and to me he said with a smile, "I received my education in St. Xavier's College." Then they turned off the light and lay down to sleep. Next morning they pointed out various interesting sights, especially the broad silver band of the historic Indus. My friend of St. Xavier's was the more familiar, and shook hands as we parted.

About the same time an English convert judge came to Karachi to have his wife received into the Church. One of the first things he spoke about was the change in the social condition of Catholics by means of the German Fathers' school. It was radical, he said, and extraordinary. At first despised, Catholics had been raised to the front rank. This I had heard even before reaching India. On the voyage, Protestant missionaries admitted that the Catholic Church stood highest in institutions of education.

I. THE WORK OF THE GERMAN FATHERS

There is no better gauge of the work done by the German Fathers in their mission field (the dioceses of Bombay and Poona) than the testimonies of public regard, the ready acknowledgment of the social and religious good effected by them, the lavish praise bestowed upon their schools, the expression of official confidence in their character and teaching. Many of these, and most impressive, have been collected by Father Hull, S. J., in his valuable pamphlet, "*The German Jesuit Fathers of Bombay*." The Fathers were, as a matter of

fact, only taking up, on this same ground, the missionary and educational work of the Society before the Suppression. Bassein and Thana, not far north of Bombay, had colleges even in the days of St. Francis Xavier; and Bandra, on the outskirts of the city, had a university, which was destroyed in the Mahratta war of 1739. Writing of the work done by this University of St. Anne, Dr. Da Cunha bears witness, that "thousands of Indian families had been converted to Christianity; and it was from these that the early British government drew its supply of clerks, assistants and secretaries." St. Stanislaus' High School, of the German Fathers, now stands near the site of the ancient seat of learning.

"From the downfall of St. Anne's", writes Father Hull, S. J., "there followed an hiatus in the history of education in Bombay neighborhood." The first movement for education began in the year 1815; and by 1850 "was in full swing, both for Europeans and Indians; but the Catholic community was not at all in the running." Catholic children were sent to Protestant institutions, where mass and religious instruction were denied them. Bishop Hartmann deplored "the complete want of educational institutions for Catholics". "The Catholic community was, one may say," writes Father Hull, "in a state of complete degradation." Divided by the rival jurisdictions of Goa and the Propaganda, and by disputes amongst themselves, they are described, probably with exaggeration, by the hostile "*Miscellany of Western India*," as abandoning the practice of their faith, and as a cause of shame to the respectable Europeans. "The spiritual power of Rome in Western India is on the wane," concluded this journal; and Bishop Hartmann's opinion was scarcely more complimentary.

To remedy the evil, the bishop intrusted the southern part of the vicariate to the Jesuits in 1854; and in 1856 they began, in Bombay, St. Mary's Institute, now known as St. Mary's High School, on Nesbit Road. It was well patronized immediately, received a grant from the government, and soon proved too small for its students. In 1858, the German Fathers were in complete charge of the Bombay and Poona Mission, and they opened a select school in what is called the Fort, in Bombay. In 1860 they began the day school which became St. Xavier's. How quickly the change came in the position of Catholics! One of them rejoices in 1862 that they have schools on a level with the best government and private non-Catholic establishments. They were above the level, in fact; for they had very good Portuguese courses.

The German Fathers, under Jesuit Bishops of their own Province, were ambitious to have imposing and beautiful buildings. Bishop Meurin, carrying on from 1867 the work of Bishop Steins, continued the development of St. Xavier's, In 1869 the college course was added, and degrees given from 1871. In 1875, the pupils were 700; in 1884, 1,040; in 1887, 1,365, of whom 152 were in the college course. In 1891 one of the beautiful Gothic Buildings of Bombay—and the city is famous for its beautiful buildings—was erected, and called St. Xavier's College; the former edifice, also beautiful and imposing, being henceforth named St. Xavier's High School. In this second year of war, the school contains, notwithstanding the diminution of the staff, 1,100 boys, of whom some 600 are Catholics. Many applications have been refused for lack of space or teachers. The college, meanwhile, has the largest attendance on record—750. "The percentages in public examinations are always extremely high," says Father Hull, "far beyond the average of the whole Presidency by a large figure." The same is true of St. Mary's High School, which has, this year, 180 boarders and 345 day scholars.

A distinguished member of the bar, Dr. Dallas, said in Xavier Hall in 1876, "Now we have surpassed all other schools, even of the government. . . . I feel proud of this grand institution, which has risen almost miraculously and within so short a time, and developed so wonderfully that its equal cannot be found in the whole of India." "To the Fathers of the Society of Jesus," said Mr. D'Aguinar, a Catholic official of the government, speaking before the Catholic Union in 1890, "we Catholics and inhabitants of Bombay owe an eternal debt of gratitude." The coming of the Fathers, Father Hull assures us, was "epoch-making. . . . From 1858 no more turbulence, no more contentions and strifes are heard of." The Fathers unostentatiously set themselves to do their great work, and its excellence drew the jarring, and now admiring crowd to unison.

Nothing is more delightful than to read the enthusiastic tributes of praise offered by non-Catholic students—Parsees, Moslems and others. "Gradually, St. Xavier's (especially) became a household word throughout the Presidency;" and the large number of prominent officials of the government educated by the German Jesuits brought much public confidence and influence to the teachers.

It is very noteworthy that the peace and order introduced among Catholics by the labors of the Jesuits be-

came a characteristic of all the students of their schools. In the various seditious movements which disturbed the country, no Jesuit student figures—a thing which cannot be said even of government schools themselves. This praiseworthy fact is fully recognized by the government itself. The Director of Public Instruction says of St. Xavier's, in his report for 1902-1907, "This college, which has no equal in the sphere of science, is admirably conducted. The discipline is strict, the instruction is careful and thorough. . . . The Principal, Father Dreckmann, is one of the oldest members of the university, and one of its wisest and most trusted advisers." Again, in the report of 1909-1910, "Such schools as St. Xavier's at Bombay, St. Vincent's at Poona, and St. Patrick's at Karachi, are reported to exercise a very good influence on the non-Christian pupils, the discipline being unusually strict and the teaching careful and systematic." The declarations of confidence made by government officials of all ranks could be multiplied by hundreds.

The work of the German Fathers was not confined to Bombay. With the exception of a few relatively small districts, their charge extends over the whole of the Bombay Presidency, including Sind and British Beluchistan. St. Vincent's High School, Poona, was opened in 1867, and rapidly flourished. The pupils, all day scholars, number 312. St. Patrick's, Karachi, began in 1861, and contains now nearly 400 boys. St. Stanislaus', Bandra, dating from 1862, which began with orphans and boarders, is now ranked as a middle school, with 541 pupils. All these higher schools were taught directly by the Fathers themselves, assisted by lay teachers, and in a few cases by secular priests.

To these must be added the elementary schools attached to the churches. There are some twenty-three of them, with 1,300 pupils. Then there are Gujerati mission schools, sixty-three with 1,346 children; eighty-two Marati schools with 1,550 pupils; three Tamil, with 153; five Canarese, with 125; one Hindustani, with thirty—making a total of 154 schools, with 3,204 children. All are of Jesuit origin and under Jesuit supervision.

When the German Fathers came in 1854, there was a small number of Sisters of Jesus and Mary in charge of an orphanage in Bombay. They advanced rapidly. In 1862 came the Daughters of the Cross; and both congregations have spread over the Presidency. Besides schools, they have foundlings' and widows' homes, orphanages, and the like. Their schools are very large.

St. Joseph's, Bandra, (Daughters of the Cross), has, including the orphanage, some 1,100 or 1,200 girls; St. Joseph's, Karachi, 500.

In all, then, there are about 210 schools teaching 12,000 children, boys and girls. Confining ourselves to the purely Jesuit higher schools, there are in these at present 3,654 students. From the beginning they have had about half a hundred thousand on the rolls. In public examinations they have had from the beginning, 1,930 matriculations, 887 B.A.'s., 19 B.Sc's., and 111 M.A.'s. During the past year, the German Jesuit higher schools were doing one-seventh of the college work and one-twentieth of the high school work of all the Presidency of Bombay; and from official appreciation and examination results, it is proved that the standard of the Jesuit institutions is in all respects equal, and in many superior, to the general average.

In the purely mission regions there has been much labor, accompanied by many privations, and much success. In the Mahratta and Mahar mission of the diocese of Poona there are 7,000 converts now living. But the work has been going on since 1878. Among these poor and often oppressed people, the Fathers distributed as many as 100,000 rupees; protected them from much injustice, and introduced various industrial improvements. Similar has been the work in the Gujerat mission. Here there is a cooperative credit bank, and a modern weaving establishment. Amongst the almost hopeless wild Kathkaris in the ravines of Khandalla a successful beginning was made, and 30,000 rupees expended. In the Canarese mission of the south, amongst other works the regeneration of the gipsy thieves, the Lombhardis, was on the point of being accomplished. At another place, silk weaving was being introduced.

The entire Catholic population in the dioceses of Bombay and Poona is about 42,000, exclusive, of course, of the immensely larger and excellent population of Goan Catholics, who are provided with priests, sisters, schools and churches by the Patriarchate, under the jurisdiction of which they remain, although in English territory. The Jesuit mission staff, before internment, consisted of two prelates, eighty-nine fathers, fourteen scholastics, and twenty lay brothers. There were thirty-seven secular priests, and about one hundred and thirty-eight nuns. Of the Jesuits, about ninety-five were German citizens, the rest being Swiss, Luxemburgers, American, Irish and English.

II. THE STORY OF THE INTERNMENT

At first, perhaps through hope of the war's speedy ending, there seemed to be no intention of "interning" German citizens in India. With time, however, bitterer feelings grew, notably in non-official circles. A relatively small number of Europeans attacked what was considered the supineness of the government; and gloried, as they said, in goading it on. The Indian government began to move; and on December 29, 1914, thirty-eight fathers, scholastics and brothers all from Bombay, were interned. Nine German members of the Society, over and above the neutrals, were allowed to to remain for the needs of the college and the two high schools. The archbishop was allowed to remain undisturbed; and with him the superior of the mission and two parish priests. The boarders of St. Mary's were meanwhile transferred to the country house at Khandalla, and eleven fathers and brothers were interned there. The rest were sent farther north to Ahmednagar, first to the military camp, but later to the civil. During April and May, 1915, further internments took place—four from the Dharwar and Anand mission, and three from Bandra—all of whom went to Ahmednagar. This made a total of forty-five interned.

A more extreme policy was proclaimed on August 13, 1915. School grants were to cease where the staff was German; and the Fathers began to appeal for substitutes. A certain number of men were allowed by the mission authorities to come temporarily from other parts of India. Meanwhile, the process of internment continued, seven fathers and two brothers being taken from various places August 1 and October 12. During November the outlying missions were being denuded of German Jesuit workers. Thirteen, allowed to stay in the schools of Bombay and Bandra, were all interned by December 23, the German Jesuits of the schools and missions being thus entirely withdrawn.

In his Lenten Pastoral, the archbishop, who had already begun to break down completely under the strain, deplores the loss of 95 out of the 124 members of the mission staff, and the prospect of great financial difficulties.

III. THE QUESTION OF SUBSTITUTES

When the process of internment had been completed, there remained, of the German province, twenty-seven non-German Fathers and two brothers—Swiss, Luxem-

burgers, or British. To fill up the vacant posts, the German province itself sent out five neutrals or British subjects—two, Fathers Lauder and Hennesy, came from England. The English province lent the invaluable Father Goodier, to be head of St. Xavier's College. Calcutta gave one most useful lay brother. The Agra mission (Italian) lent one secular priest. The Lahore mission (Belgian) gave one Capuchin Father, and another (French) came from Ajmere. Nagpur diocese gave three fathers. The diocese of Hyderabad Deccan (Italian) lent three. Mangalore gave four Italian Jesuits and three secular priests. The Archdiocese of Goa gave two secular priests, with a promise of more; and three Portuguese Jesuits came from Belgaum and Cochin. Trichinopoly lent one brother, with a hope of two fathers. Thus twenty came promptly to avert impending ruin, the staffs of college and high schools being filled up with lay teachers. By March 11, 1916, the archbishop said that twenty-eight auxiliaries had been found, thus covering one-third of the deficiency, sixty-nine more being needed to fill up the original number of mission workers.

The statistics of the mission, published a little before, gave thirty-two as the remnant of the old Jesuit stock, thirty-four the usual number of secular priests, six new Jesuit arrivals from Europe, and twenty-nine lent from other missions and the dioceses of India—total 101. The aged Father Dreckmann, however, soon retired, and one priest returned to his own mission. Three lay professors had come from England, and American Jesuits were expected. Four of these arrived in February; and six others, including two scholastics followed in July. But meanwhile eight priests and one lay professor had departed—for their missions, the red front of war, or Heaven.

On March 30, the steamship *Golconda* sailed from Bombay with the expelled German citizens. Amongst these were forty Jesuit priests, fourteen scholastics, and one lay brother, from the Bombay-Poona mission. There remained interned in Khandalla, for reasons of age or health, ten fathers and eight brothers; and in Ahmednagar, eight brothers, all save one, prisoners of war because of military age. The archbishop and three fathers were not interned.

The home journey on the *Golconda* was, writes one on board, happy. It took seven weeks. There was no death, although there were 100 children, some of whom were of tender years. The ship touched at the Seychelles, Cape Town, and St. Helena. The travellers

arrived in London on May 16, and were interned in the great Alexandra Palace. Enclosed here were about 3,000 under strict military discipline administered by a kindly commanding officer. They were fairly comfortable, and were allowed to give two concerts a week. Although the performers were mostly professional musicians, yet they practised four hours a day, like true Germans. "The result was perfection." The theatre, which holds a thousand persons, was filled at each concert. On June 9, they were transferred to a camp at Stratford; whence, on the 13, forty Jesuits left at 6 P. M. in motor buses for Victoria Station, and boarded a Dutch steamer at 11 P. M. Next morning they sailed at five; and after a cold and stormy passage, reached Flushing, where they were welcomed by their provincial. Thence they went to Arnheim, and a Te Deum was sung for the happy ending of seventy-seven days' wandering. The returned missionaries have been distributed through various places—Holland, Switzerland, and, it appears, Germany.

It is but just to add that no member of the Jesuit mission gave the slightest reason for their expulsion, notwithstanding the absurd stories repeated even on passenger steamers. They were rigidly prohibited from referring to the war or to the policy of the Indian government. Nor were there wanting persons who penetrated everywhere, and reported the most private conversation.

IV. THE MISSION FUND

A word must be said of the efforts made to procure funds for the needs of the mission. The special contributions of the people have not only continued, but kept increasing. The schools have remained open—nearly all, at least. Owing to lack of the old workers, mission supervision may not be so thorough, and the high school standards will hardly keep the original level. Some mission industries have suffered; and projected enterprises must be, for the moment, held in abeyance.

It is a good sign that already contracts are being renewed in India with German firms for resumption of trade after the war. So we trust that the German Jesuits, so efficient, so respected, so trusted, will return to their posts when the angel of peace shall have proclaimed that war shall be no more.

D. LYNCH, S. J.

RECRUITING STUDENTS IN CENTRAL AMERICA

(A letter from Father Louis Fusz to Father Joseph Kemper)*

St. John's College,
Belize, British Honduras,
August 15, 1916

Dear Father Kemper:

P. C.

In a thoughtless moment, seeking excuse for my rather brief letter of congratulation to you, I promised to give you, at a later date, a more detailed account of my last trip South. I thought then that you would pay no attention to this promise, or at least would not demand its fulfilment. As I said I was thoughtless. I might have known that Joseph Kemper was still back of the new title that came to him a few weeks ago. Well I'll keep my word, seeing you yourself are promising all sorts of mementos for our new college, which I have on my hands.

May 3rd, the beginning of our vacations, with six boys from Guatemala, ten from Salvador and one from western Honduras, whom I was to return to their homes, I left Belize in the company of our Bishop, Rt. Rev. Frederick Hopkins, who made use of me as a guide to Guatemala, there to return the visit made us last year by Fray Julian R. Riveiro, the archbishop of that country. Things have changed greatly in Guatemala in the last few years. Our college is now pretty well known, and our boys are from families that are able to secure us respect and assistance. As a consequence, without hindrance we entered Guatemala, as priests, wearing also the forbidden Roman collar. At Zacapa, halfway up to the capital, the local Cura notified of our coming, and another priest, sent expressly by the archbishop, awaited us and invited us to dinner. On our arrival in the city itself that evening a number of priests surrounded the bishop and led him off in an automobile to the archbishop's palace and to a fine banquet. You know a bishop is "una gran cosa" in these countries. I also was

* This letter was kindly forwarded to the Editor of the Woodstock Letters, by the Superior of the Mission of British Honduras, Father William Mitchell, s. j.

invited, but had my hands full, looking after my boys, for despite my telegram, I found, when I got to the "Gran Hotel", where I usually put up, that there was no room in the inn. I scurried around to two other hotels, and finally landed myself and boys in a third, whence, however, I sallied forth again the day following, as soon as I had found a place a little less filthy. With my boys on my hands and visits to be made to Guatemalan parents and prospective students, I had little time to give to our own bishop, who, however, was well taken care of by the archbishop and his priests. One of the interesting visits made was to Antigua, the ancient capital. It is a twenty-four mile trip, usually made in six or seven hours, and as the archbishop, myself and several other priests, in a second carriage, accompanied Bishop Hopkins part of the way, and the treasurer of the Curia, brother of a Jesuit priest in Columbia, was to be his companion during the three days of this visit, he found it most interesting and enjoyable. In that city of ruined churches, convents and schools, one of these the old College of St. Francis Borgia, abandoned by Ours at the time of the Suppression, a year before the terrible earthquake that caused the abandonment of this site as the capital of the republic, our bishop had the good fortune of meeting Bishop Ruiz of Chiapas, Mexico, laboring here, in exile, as a simple priest, among the people who still claim this city as their home.

Steamers on the Pacific have always been few and far between and the date of their sailing a matter of conjecture, but now in these days of war, when shipping the world over seems handicapped, their itinerary here is a matter of absolute uncertainty. Nine days I had to wait and hold in leash my boys, who ordinarily would have been glad to see the sights of Guatemala, famous throughout Central America, but now were only anxious to get home. Finally a ship came, but it was crowded with passengers, with not a single berth for any of us or for a great number of others, men, women and children, who spent a whole day and night anchored, but bobbing up and down, two miles from shore in the port of San José, and still another night, travelling to Acajutla, sleeping out on deck or in the saloon, which is by no means as large and comfortable as those of the United Fruit Company's boats that we know here on the Atlantic. There were ninety-five passengers to get off at Acajutla, Salvador, and the port officials and doctor there, without

asking any questions, gave the required permission to land to everyone except to me.

Dressed in that swell three and a half dollar Palm Beach suit that I got with you at Butler Bros., with negligee shirt, colored tie and peaked cap, no one aboard recognized me as a priest, though, as I did not mingle with the men, drinking and playing cards in the smoking room, and made no attempt to be pleasant with the ladies, I could see that the passengers did not know what to make of me. True my boys a few times addressed me as "Padre", but either this was not noticed or was covered, as when one gentleman, surprised at the title given me, asked if I were indeed a Father, received the assurance from one of the boys that there were many fathers aboard who had their children with them. As I was also careful to seek some obscure corner when I said my breviary, I was sure that the port officials would not recognize me, and once inside the lines I knew that I could put on my cassock and walk through the country in safety. Until a little more than a year ago any priest, even a Jesuit, might have come into this republic, though, for many years past, all religious orders were forbidden there. About that time, however, some ten exiled Mexican Jesuits arrived and at once the masonic government took alarm, raised an outcry in the legislative assembly, and would have put the Fathers out of the country had not the people, who had already begun to appreciate their ministrations, protested against their expulsion. Foiled in their designs, the government officials, without even the authorization of law, gave secret orders to the Commandants of the ports and frontier towns that no priest, secular or religious, unless he be of Central America, could enter the country. As a consequence, two other Jesuits, coming soon after from Mexico to help in the work of the Seminary, which the Archbishop of Salvador entrusted to our Fathers, were the first to feel the effects of this illegal prohibition. They attempted to enter at three different ports of Salvador, but everywhere met the same refusal. Finally, as they had no more money, they were put off the steamer at Amapala, the neighboring port of Honduras, and thence, after a month's delay, due to sickness and poverty, were invited to pass on to Granada in Nicaragua, where, to the great delight of the people, they are still settled.

Last year, at about this same time, I was to make my first entry into Salvador. We had then three boys from

that country, and even before the coming of the Mexican Fathers, it had been decided that I was to visit there. The difficulty, however, which I have mentioned, happening just before my contemplated trip, caused Father Pedro Jimenez, my former fellow-student of theology in St. Louis, to write to me from Salvador, warning me not to make the attempt, as entrance was impossible. I did not, however, so consider it, and so, representing myself as a travelling agent, passed the frontier guardsmen without difficulty, and soon after presented myself to the surprised Fathers in Salvador.

The result of this first visit was seventeen students of whom ten were now returning to their homes for vacation. I had hoped to duplicate my trick of last year, by getting in unnoticed, but, unfortunately many of the parents of my boys had, for several days, been waiting for us at the port of Acajútla, and no doubt talking with the officials, let it be known that the Padre was accompanying their sons. After that the officials had easy work. They merely asked some of my simple youngsters to point out the priest and the trick was turned. I was told that I could not land, but on my expostulation, was assured that the representations and influence of the parents of my boys, would undoubtedly induce the Minister of War to give me the desired permission. So it happened, for after about three hours' wait, I was allowed to go ashore, too late, however, to catch the train to the capital, on which my boys and all the other passengers had already departed. I went up, therefore, to the nearby town of Sonsonáte, nestling at the foot of the smoking volcano of Isálco, called the "Light House of the Pacific". Hence, next morning, aboard a broad-backed mule, I went forth, for an all-day's trip to the town of Ahuáchapan. On the way I passed through the Indian town of Nahuizálco, of about ten thousand inhabitants, and hearing music in the church, asked if the priest were in the town and what was the cause of the celebration at that hour of the day. "Yes there were three priests in town and there was a mission going on." I called on the Fathers, and found them to be Lazarists, who here go about from town to town, stay a month or more, freshen up the place spiritually and then go on to do the same in other places. Here, as the people had been without a pastor for a year or more, the good Fathers were having plenty of work, and it would seem were reaping an abundant harvest. When I passed they had already married some six hundred couples and

said they hoped to make it a thousand before they finished. These Fathers of the Mission are doing splendid work in all Central America. As the spiritual directors of the Sisters of Charity of St. Vincent, who are really government employees in orphanages and asylums, the Fathers in limited numbers, are allowed to live in the country, and make use of their opportunity to sustain the tottering faith of Central America. There are comparatively few secular priests, and owing to the lack of efficient seminaries, many of these priests are not as well educated and trained as could be wished. The Fathers of the Mission have therefore a great work to do, and despite the paucity of their numbers are doing it well. They are, moreover, fine fellows who know how to receive and hospitably entertain a wandering Jesuit.

From Nahuizalco I kept on my journey and soon came to where the road seemed to disappear, as, strewn with immense rocks, it sloped zigzag, through a coffee plantation, down to the valley of the river La Paz, which separates Salvador from Guatemala. For hours I travelled alone, and the few Indians I did meet later on, did not assure me when they told me that I was indeed on the right road, and that the town was not far off. It was getting dark when I came to a place called the "äusoles", boiling springs and sulphurous fumeroles. Once the road led within five or six feet of a spluttering, grumbling little volcano, shooting out gouts of mud, and on the other side of the road, about the same distance away, was a roaring, hissing creek of steaming, muddy water. My mule had been getting restless and now this combination of noises, smoke and steam in the darkness was too much for his nerves and, before I could control him, he wheeled and fled. I myself was not feeling any too gay. In fact, I thought I had gone astray, and it were close to hell, but I knew of nothing better to do than to keep on. After quite a little gallop, I brought up my long-eared Pégasus, and once more headed him for the pass. We finally got through and another hour's ride brought me, long after dark, to my objective, Ahuachapan. I made at once for the priest's house, but found my pious little friend of last year absent from home, but with a jolly Lazarist Father replacing him. By telegraph, he had been notified of my coming by his brethren, whom by merest chance I had met on the way that morning, and was consequently expecting me. I stayed there two days, getting three boys. On my way back I took another road that would lead me through Juayúa, where I also had some hopes of getting boys. There

were now no rocks on the road, nor äusoles either, but oh, what hills! yet, at the same time, what splendid views from these same hills into the valleys below! A drizzling rain unfortunately, which later changed to a downpour, soon cut out these views, but left me the hills, with the roads of soft volcanic ash, slippery as glass. At times my mule would simply sit down on his haunches, and with brakes on and engine reversed, would coast along. I must say, however, that he did not seem to enjoy the sport, nor for that matter did I, as the momentum acquired several times threatened to pitch us into some of those beautiful views a thousand feet below. At one place the road was so steep that my poor animal, though I coaxed and spurred and beat him, simply would not go on. He merely turned his head and looked back, now one way now another, wondering, I suppose, if I were not a bigger ass than he, expecting the impossible. We have been told that the best way to show a thing can be done is to do it yourself, and thinking that even a mule might be convinced in the same way, I got off his back, down in the mud, and sliding ahead of him, but with a long rope to make my example more effective to my steed, pulled him after me, getting out of his way, when he would come volplaning on top of me. Everything has an end, so too had my ride, but when I did finally get to my destination I was soaked with rain, spattered with mud, and dead tired, but thank God, safe.

My next stop was Santa Ana, where I had been the year before. An earthquake had also visited the place shortly after I had, and the effects of that eventful visit were still visible all around. The church, attended by the priest, with whom I stopped on my last visit was distinguished or rather almost extinguished by having the steeple fall on top of it. I would have gone again to my kind host of last year, in fact, had so telegraphed him, but the very day I reached Santa Ana, he was burying his brother, who, two days before, attempting to cross a creek swollen by the rains, was with his mule swept away and drowned. Fortunately for me the Bishop of Santa Ana heard of my coming and sent his secretary to the station to meet me, and bring me to the palace, of which he left me in charge, when he himself the following day was obliged to leave. From this city I took a horseback trip to Chalchuapa. Nothing eventful happened until I had started on my way home, when I found that my horse had gone lame. People who gathered about and examined the animal, said he was only a little stiff and would soon thaw out.

I pushed on therefore, for about another mile into the country when the poor animal's pain became too evident to be disregarded. I know that it would now be impossible to reach headquarters before dark, and to stop over night in one of the miserable shacks of the neighborhood, amongst a lot of ugly, dirty-looking, half-breed Indians was not to be thought of. Only three days previous in this same district a young doctor, blocked by a flood from crossing a creek, sought shelter for the night in one of these huts, and was murdered and robbed. I do hate to go back once I have started on a journey, but I suppose old age is making me prudent, or perhaps, fearful, at any rate I dismounted and ingloriously limped my horse back to Chalchuapa. The good old Franciscan pastor of the place with whom I had taken dinner, was astonished to see me return, but commending my discretion, gave me a good supper and for want of a guest chamber forced me to take his own room and bed. The priests here, at least all those I met, are nothing, if not hospitable. Next morning early, with a good mule, secured by my host and a "mozo" to lead back my still disabled charger, I started back for Santa Ana. This little accident prevented me from paying a visit to Salvador's most beautiful and fashionable watering place, the laguna of Coatepeque, where also I had been told were some families who had boys to send to our college. My itinerary would, however, permit of no delay, so I took train the following day for San Salvador and community life with our Mexican brethren.

As last year, I was received there with the greatest cordiality and kindness by all, and with Father Jimenez as minister, I wanted for nothing. According to the Spanish "costumbre", I regularly got my extra guest's dish of meat or eggs, and being from St. Louis, nothing would do but I must also have my Anheuser Busch, which holds its own in all these countries. The Fathers knew I was from Belize, so why should I insist on telling them that the cool, foamy brew is almost as scarce with us in that paradise, as it was in the old one of Eden. However, I ran up against one other of their "costumbres", which to me footsore, hot and tired from continuous walking and visiting, morning and afternoon, was an abomination. It seems that used to a colder climate, the Fathers of the Mexican Province are wont to promenade up and down, some forwards some backwards, during the recreation after meals, instead of sitting down and enjoying life as we do in our Province. This cus-

tom they imported to Salvador, and even to Nicaragua, both hot countries, the latter even more sweltering than Belize. The Fathers do not seem to enjoy this exercise, especially not the one at noon, after the principal meal of the day, when the combination of heat and food sends the perspiration from every pore; but like good religious they keep it up.

The Seminary, of which the Fathers in Salvador have charge, belongs to the archdiocese, embracing also the two lately erected dioceses of Santa Ana to the north and San Miguel to the south. The seminarists themselves include six theologians, twelve philosophers and the rest grammar students, some of them quite young; a few being but nine years of age. It looked funny to see these little fellows in cassocks spinning tops; funnier still to see one beating another with his fists, because he himself had been beaten in a game of checkers.

The people of Salvador are enthusiastic about our Fathers, and Father Jimenez, who, as pastor, has most to do with them, is their idol. Everything now, say the people is "muy alegre", the masses begin "en punto", sermons are preached at every mass on Sunday, and a thing, till now unheard of, an innovation I believe from the States, instruction and Benediction are given every Sunday evening after dark instead of the usual 4 or 5 o'clock, and are as a consequence well attended by men. During the months of May and June high mass is sung every morning, with rosary, sermon and Benediction every evening. Novenas too are quite common. In fact, one celebration finishes and another begins. This custom is common in all churches. Feasts everywhere attract much attention and are celebrated with great pomp. Usually there is a procession of the "Santo" or statue of the saint, which is, as a rule, either very old, or miraculous; and what with vested clergy and acolytes, clanging of church bells, skyrockets, bombs, bands, incense, candles carried by practically all who take part in the procession, the Protestant onlooker may be pardoned if he judges that he is witnessing a scene of idol-worship. Occasionally boys and sometimes girls enliven the procession and excite the hilarity, if not the devotion of participants and spectators by wearing masks and ridiculous costumes and cutting capers. I myself witnessed one such procession in honor of St. John, when boys, dressed as bulls, mules, etc., horned and bucked and growled, making the function "muy alegre y divertido". I saw another one from our own church in

San Salvador. It was to celebrate the end of May, and only young women and girls, some of them quite tiny tots, took part. Four of the lustiest damsels shouldered the statue of the Blessed Virgin, whose crown, from the jolt received at the very start, fell from its proper position and hung at a rakish angle over one ear. This gave the image a most ludicrous appearance, and so it would have been paraded through the streets, had not a fortunate halt at the door of the church enabled me, who, as an interested spectator, was standing near, to mount a chair and set it right. On the return to the church, devotions were held in honor of our Lady, and whilst people were singing a hymn, "We come with great fervor, sweet flowers bringing", at every repetition of the chorus some two or three dozen little girls dressed exquisitely in white would advance into the sanctuary, and whilst marching around would scatter at the foot of the statue of our Lady, flowers which they carried in little baskets, hung by ribbons from their necks. Others sprinkled perfume as they marched about. It was very beautiful, but also quite theatrical. Most church celebrations here are bizarre, which, even to us Catholics from colder climes, seem extravagant. The music certainly is often quite foreign to the recent "Motu Proprio", as even well-known opera airs are frequently played as interludes by the orchestra, which invariably assists at even minor feasts. The celebration of all feasts is, I believe, always managed by some society or individual, who as patron, attends to details of decoration, music, etc., pays so much for the mass, and so much for the sermon, even if the priest, in performance of his duty, as with us, would himself be obliged to do this. Frequently, however, if there is no special payment there is also no sermon. The priests are not, as with us, lords in their churches. They are rather paid functionaries, and as a consequence have little of the care of church maintenance, altar decorations, choir etc. The singing is always, in part at least, congregational, with this adjective heavily underlined. Everybody joins in, and each one goes it alone just as he pleases, but always *fortissimo*. The effect upon a musically cultured, aesthetic ear is terrible; barbarous is how non-Catholic visitors describe it. Still once you get used to it, you begin to appreciate, if not the harmony, at least the fervor of the sound-makers.

The blessing at Benediction of the Blessed Sacrament is also somewhat different from what it is with us. In-

stead of our reverential silence, theirs is a wild acclaim of "God, our King". At the raising of the monstrance every bell in the sanctuary begins to jangle, the organ peals forth, the stringed and brass instruments are worked to fullest capacity, the people exclaim and pray aloud, look up and bow down, whilst throughout it all the clanging steeple bells and bursting sky rocket bombs announce to the city that the Lord is come to bless His people. It all seemed strange at first, but soon I realized that this is the more natural way of welcoming and hurrahing for one whom we love and wish to honor, and, I am sure, if I had been born to it, I would think, as these people do, that this and everyone of their "costumbres" was the best in the world.

I stayed a week in San Salvador and found that here are many who are beginning to know and appreciate our college. I suppose distance lends enchantment to the view, but the fact that our boys who returned for vacation, were "muy formal" and "muy gordo," (one gained thirty-six pounds) helped to impress all with the fact that our "establecimiento" was quite a college after all. We have here now twenty-three boys from Salvador and two more are due tomorrow.

From the capital I went by carriage, (not one with rubber tires) to Zacatecoluca. I do not know how far away it is, but it took us from 4 o'clock in the morning until 5.30 P. M. The road is over continuous hills, up one side and down the other the whole day long, hanging at times to the side of the cliff to lessen the climb over the summit. God help the traveller if one of his four mules, missing his footing on the rough and slippery road should stumble and fall, or if a rock a little bit larger than so many of its companions should break a wheel of the coach. We, however, got through without mishap, though another party, in an outfit similar to our own, and which kept close to us most of the way, did have an accident a few miles from the end of the trip, and though not serious, it obliged the travellers to foot the remaining distance and caused them to arrive four hours after we did. From Zacatecoluca, where I tilled the soil for next year, along the newly constructed Pan American Railway, we came to the river Lempa, where we found the temporary bridge washed away by a flood. We crossed, however, on a barge and took a train waiting for us on the other side. Soon we passed the smoking volcano of San Miguel, and across a bed of lava covering several square miles. This lava bed is of most

peculiar formation. It is not of the usual soft volcanic ash, but an immense black field of cinders, hard as iron, with immense crevasses crossing hither and thither, with high sharp ridges and peaks, which in the eighty years since this eruption took place, seem not to have weathered by a fraction of an inch. Not a shrub, not a blade of grass, grows on its surface. Passage for man or beast seemed entirely prohibited, until now the iron horse bounds over the expanse, and enables the tourist to get a close view of this wonderful phenomenon, which in the distance, looks like a rough choppy sea of cast iron.

After a stay of a week in San Miguel, where I was the guest of Bishop Dueñas, an alumnus and good friend of the Society, I went to the port of La Union, just in time to see the boat I wished to catch, about a mile off, just leaving the place. I had intended to go on to Nicaragua and had about ten days at my disposal to make the trip, yet there was the only boat that would touch here in that time, leaving just a few minutes before the arrival of the train which runs only every other day. A few Central Americans, who, like myself, just missed this boat, "cussed the Gringo captain, who treated Central Americans like dogs." This time I certainly did not feel like defending him. The Lord was with me, however, for someone, noticing my plight, told me of an American, the agent of the mines near by, who had a motor boat that could take a short cut and reach my runaway steamer at its next stop, Amapala, Honduras. The thing "worked like a charm," and without a cent of expense. I was obliged, however, to go ashore at this forbidden place, and there face the Governor of that Department, to get his permit to leave the port. Worse still, as this gentleman was taking his siesta, at the time I called, I must sit down in the office and wait there for about two hours, meeting all sorts of government officers and employees, not one of whom suspected that the American professor might also be a priest. From Amapala to Corinto, the port of Nicaragua, is but an overnight trip. Here, owing to the fact that the Catholic conservative party is in power, priests and even religious, wearing their cassocks or habit may enter the country and establish themselves there. Fortunately too, owing to the presence of an American warship in the port, and a force of about a hundred marines in Managua, the capital, this same party is apt to remain in power indefinitely, as the Australian balloting system has not as yet been introduced here.

I went first to Leon, the former capital, and at present the richest city of Nicaragua. The bishop of the place, brought up by the Jesuits, and for a short time a novice, showed himself most friendly last year, and told me that whenever I came, I must stop with him, that he wished Ours to establish a college there, etc. Of course I went to him now, and was told by him of a boy who wished to go to our college and whom he recommended. I called on the boy's family, and found everything according to my desires, but also found that the boy was attending the diocesan school, whose revenues, I was later given to understand, support the seminary. That night the bishop, learning that the boy was attending his own school, let me know how it grieved him, that I was taking his boys and causing him, as he said, a competition that would kill his school and seminary. At first I thought that he was joking, but I was soon undeceived, though astonished at his change of front. Thinking to placate him, I told him that I had a list of names of persons whom I intended to visit, and if any of them had their boys in his school, I would not go to them. "Yes," he replied, "but they will hear of your school anyway, and then take away their boys from me." I suggested that it was the parents' privilege to seek the school they thought best for their sons; that the Protestants, who are quite active in these countries, might set up a school in his very city, and so not merely deprive him of school fees, but of the very souls of his boys. He was not convinced, and his foolish distress, for the probable loss of a few school fees, so great, that I told him that I would leave the town on the very first train, and give up my intended canvass there. I did so with great regret, as Leon is an old aristocratic town, with a number of what here are considered wealthy and religious families. The grand majority, however, send their boys to government schools of the country or lacking knowledge of Catholic schools elsewhere, send them to non-Catholic institutions of the States which are heavy advertisers in the magazines of these republics. Philadelphia medical schools have a great reputation here. If our own professional schools in the States would issue even a simple pamphlet in Spanish and scatter them in these parts, they would, I am sure, in a very short time, have a great many boys from these countries who, as a class, are, I believe, no worse than the boys of the States; though without the usual athletic sports of our American boys and more money to spend, they are, no doubt, more apt to go wrong morally.

Certain it is that but a very small minority of the young men of these countries go to Catholic schools; and as a consequence the majority return home, more educated, it is true, but with no Catholic friendships formed, no knowledge of Catholic social life, culture or progress, but with their faith and morals gone, they become the future infidel rulers here, sneering at and hating all things Catholic.

From Leon to Managua, the present capital of Nicaragua, is but a four hours' trip by railroad. It has attained its dignity because of a compromise between Leon and Granada, the rivalry of whose citizens, lasting now for several centuries, has ruined the country, which was and is still divided into the two factions which centre in these two cities. A Leonese could not bear the thought of a president from Granada. A Granadese on his part would rather fight and die than be ruled by one from Leon. Managua itself has little to recommend it, save that the Government is here administered, the public buildings here erected and the national legislative assembly here holds its annual meetings. Within the past two years the Holy See has, however, given it a new distinction by making it the archiepiscopal seat of the recently erected archdiocese of Nicaragua. The archbishop, Mgr. Lezcano is a wonderful man. He is tall, handsome, amiable, loved by all and able to make everybody believe, and this seemingly without pretence, that he holds him in particular esteem and love. The people of Latin America, as a rule, love their priests, if these are at all what they should be; but the Nicaraguans, certainly those of the city of Managua, fairly idolize their head pastor. I had the good fortune to be his guest on the feast of San Antonio, his patronal feast. In the church that morning there was an immense throng which lined the aisle, scattered flowers and knelt to receive the bishop's blessing as he passed into the church to say his mass. Nearly all present received holy communion for him, and I was told that nothing would do, but he himself must offer the Sacred Host to each individual one, as, at least on that day, the people would not receive from anyone else. Gifts flowed in that day in a constant stream; and the banquet, at which a number of Nicaragua's most influential Catholic men assisted, together with yours truly, was served by some of the most distinguished ladies of the city. That night there was a grand reception (velada), speeches, music, etc., at which the candidate-elect for the Presidency of the State, Manuel

Chamorro, the American Minister, Mr. Jefferson and wife, and many other diplomats, with a host of others, were present. It is this very love and demonstrative affection of the people for their priests that arouses a good deal of opposition from those not so religiously inclined. Unfortunately, too, these demonstrations of affection and the gift makings usually come from the women, and this causes a great deal of bitter comment from the ill-disposed. As the editor of the principal paper of Salvador said to me, "I am a Catholic, but a modern one, like those in the United States." (He had studied there and spoke English quite well.) "Our Spanish priests," he continued, "make the women see God through them; the women love the priest first and foremost, and God only as a poor second."

From Managua I went six hours by rail to Granada. On the way we passed close to the volcano of Santiago, belching out huge volumes of smoke, which, as from a great conflagration, rolled for miles over the country. Then, up to the very edge of the crater of an extinct volcano, whence, from the window of the train, I could look down the perpendicular sides of the interior to a beautiful deep blue lake at its bottom. Then down, down to the border of the great lake of Nicaragua, about fifty feet above sea level, over which and the river San Juan, which empties this lake into the Atlantic, it was proposed to build the Nicaraguan canal. On the sandy shore of this lake is the old town of Granada, famous in former days for its wealth, which made it the coveted prize of so many "patriots", who time and again sought the overthrow of the established government by the possession of this, the once richest city of the country. With similar designs came robber bands, foreign pirates, and just before the Civil War the American freebooter, William Walker. This latter with boldness unparalleled and less than three hundred American followers captured not merely Granada, but the whole of Nicaragua, and held the same for more than a year against the united efforts of all the Central American republics. The church of San Francisco in Granada bears on its front wall, above the main door, a marble tablet, telling how this church had been used as a fortress and so demolished by those who sought to conquer and capture this soldier of fortune. When I saw the church last year it then bore the scars of rifle and cannon shot directed against the rebellious General Mena, who three years ago also selected this church as a stronghold because of

its fine defensive features. Churches in this earthquake country, with their massive walls, seven to eight feet thick, and solid, lofty towers, easily dominating the squatty, single-story houses round about, make splendid fortresses against any save the modern heavy artillery. The building of these churches is also peculiar. We are so accustomed to see a building begun and rushed to completion and put to use that the prolonged and dilatory construction of everything and particularly of churches, strikes us as most remarkable. The scriptural quotation of the fool who began to build without computing costs, seems not to apply here. The spirit that moves the original promoters is idealistically generous. They want something grand, not for themselves, but for God, to Whom time is unknown. With the first donation, collection, impost or what not, a building of magnificent design is outlined, commenced and carried on till the funds are exhausted. Then for a generation or so no great effort seems to be made to complete the work, till, finally, some more energetic pastor or bishop comes along, and having gathered a few pesos orders one or two workmen to add a few more feet of wall; and then the work again awaits some other benefactor. The original founders are usually dead and forgotten when the church is finally completed. I saw several such churches in various stages of construction, not one of them, however, with any immediate prospect of speedy completion. Thus the cathedral of San Miguel in Salvador was begun over fifty years ago and had its walls partially built; lately the new bishop had a few more feet added to the pillars, when the work was again discontinued. People as a class are not over generous in their donations to the church. They will offer gifts to the priests, present statues and thousands of candles to burn before them, contribute liberally also to the grand celebrations; but their alms to the church itself are pitifully small. On one occasion in Guatemala, when hearing mass on a Sunday in the sanctuary of a church, the collection box was set down close to me and I threw in fifty cents. When the collection was finished and the box was open before me, I counted the amount. It happened that my donation was larger than that of all the others put together. The peso or dollar of Guatemala is worth just now two and a half cents, and one of the eight equal divisions of this peso seems to be the favorite obolus for those who do chance to offer anything to the Lord. As a consequence many of the churches are in ruins, or dilapidated

and dirty, and the priests say they cannot repair or clean up, because the people do not contribute for such purposes. In the frequentation of the sacraments and in the regular attendance at Sunday mass, especially by the men, there is also a great deal of remissness. Certainly not one-half of the people attend to these duties, and naturally the proportion of men slackers is even greater. Concubinage is unfortunately very common and illegitimacy, as I know from talks with pastors and personal inspection of baptismal records, amounts to from seventy to ninety per cent. Naturally things are not so bad in the larger cities where greater spiritual care, more religious, though private, instruction is given, and where a certain respect for public opinion and decency prevails among the better class. The necessity for or even the good of parochial schools seems not to be impressed even upon the pastors, and public teaching of the catechism to children in the churches, save perhaps for a short period, preparatory to first holy communion, is scarcely known. Sermons, too, are extraordinarily rare unless they be of the panegyric kind on feast days and during novenas, whilst the reading of notices to the people, of the Epistle and Gospel is never observed. Our Mexican Fathers both in Salvador and Nicaragua have "made a hit" with the people by having at least a short talk at every mass on Sunday. In Salvador too, under the leadership of Father Jimenez they conduct a sort of parish school for poor children, and on Sundays they gather the boys in the morning, and the girls in the evening, and have enrolled the service of a number of ladies to teach these children the catechism. Oh! for a Father John Lyons to establish catechetical leagues in all these countries. He would find a number of women of the better class, who, with plenty of servants to do the work of the house, have themselves nothing to do, and yet are quite pious, and would readily undertake such work if only they had someone to organize and direct them. They would certainly find plenty of good to do, as the following incident shows. I was one evening walking along the streets of Granada with one of the Brothers, and purposely was going along the poorer streets to see how some of the other half of the people live, when I came upon about two dozen boys playing baseball, and showing them that I knew something of that game soon won their confidence. In reply to some of my questions, I found that, of all that number, but one, a young man of twenty-two years, (the rest

ranged down to ten), had made his first communion, and in his case this first had been his last. Too much attention seems to be given to the sheep who are safe in the fold, i. e. the "devotulæ", who are, as a rule, of the better or wealthier classes, and to whom the celebrations of feasts and novenas appeal, whereas too little effort seems to be made to drive back into the fold the sheep that are inclined to wander. These are the poorer, ignorant Indians and half-breeds, who form, however, the numerically much larger class of people, and who are unfortunately drifting away and being lost. As in wealth and social life there is no middle class, but with few exceptions only the two extremes of the landed wealthy class, and the poor Indian class who live on the land as serfs, cultivating the coffee or herding the cattle of their lords; so, too, the same division holds more or less in the religious life. Certain it is that the high-born dames and the younger members of their families are exceptionally devout. One sees them at all times going to or in the church, taking part in public devotions and celebrations, or conducting private ones of their own with a more or less numerous entourage. In many families, even of the poorer class and in those where married life, confession and holy communion are unknown, the recitation of the rosary, with prayers on the mysteries and hymns, is never omitted at night. I have seen them even on steamers and trains praying aloud and without concealment or shame. In such cases as these, where accidentals that require great sacrifices, have supplanted the essentials, which in comparison may be quite easy, it seems therefore undeniable that the great, crying need is religious instruction.

The moral life too of the men of the better class seems in many cases seriously threatened. Indian labor and especially female help is abundant and ridiculously cheap. The Indian men must work the fields or are drafted into the armies, while the women and girls pass into the house of the landowner, and frequently for the mere food they eat perform an indifferent household service. As a consequence the children of the higher classes look upon manual labor as proper to the ignorant Indian and therefore disgraceful to themselves; while the grown-ups or at least the women, have little to do, save, it would seem, to make and receive visits. The presence of so many female servants of little intelligence, constitutes the menace to the young men of these fami-

lies, which becomes all the more threatening during the coffee picking season of three or four months, when hundreds of men, women and children go off to the haciendas, sometimes far from their homes and there are subject, frequently to only the male members of the owner's families, who stay there to supervise the work of this critical harvest season.

Baseball, strange to say, particularly in Nicaragua where American soldiers keep the peace and coach the youth in our national sport, seems destined to be a most potent instrument for good in these parts, and this not only to the boys but even to the men who also seem to have caught the craze. Every town in Nicaragua has its representative team which travels about contesting for the championship and incidentally for the gate receipts and side wagers; the latter no small item, as Central American men are usually great gamblers. While I was in Granada, a team of ball players came from Bluefields, on the Atlantic coast, a seven to ten days' trip by boat and mule, and there began a tour of the various cities of the Pacific slope. Unfortunately I did not know of this game until it had been played, but judging from the very creditable game put up by even amateur players, who operate every evening on every available lot, the professionals should be able to make their American professors hustle to hold their own.

Here in Granada two of our Mexican Fathers, who, as I already mentioned were refused admission into Salvador, have established a mission, which promises soon to blossom out into a college. In fact a letter received a day ago from Father Crivelli states that he and six other fathers and scholastics are even now on their way to found this college there. The fame of the Jesuits, the recollection of their past labors in Nicaragua, and the worth of the first representatives, have attracted the esteem of the whole people. An association of their special friends pays for all the house expenses: rent, water, light. Every day also someone sends them a bowl of hot soup, another supplies the milk, another the butter, another the cheese, etc. Cakes, ice cream, frescos, i. e. cold drinks, various kinds of puddings and jellies come in at irregular but frequent intervals. A supply of these is therefore always on hand, in fact, as one of the fathers said, they have quite a museum of all sorts of offerings, which have not as yet been disposed of, some even too ancient for the museum.

Granada itself is an old city, and unfortunately, quite poor and dilapidated, as in late years scarcely any

money has been devoted to public improvements and necessities. The streets are crooked, narrow, unpaved and full of loose sand. They are too, for lack of proper sewers, a defect common to all Central American cities, the beds of the tropical torrents, which sweep through the cities, but thus fortunately cleanse them. Though this is an undoubted benefit, the floods become quite deep and bridges are constructed here and there in the streets to let pedestrians cross to the other side. For the same reason the sidewalks are usually built about two feet above the streets, but according to the individual fancy of the property owners, they sometimes reach the eminence of eight and even ten feet. Some of these walks are so narrow that when anyone passes, you are always fearful, if on the outside, that to the imminent risk of limb or life you may be jostled to the street below. Sometimes the pavements may be broad enough, but set at such an incline that even creepers on the heels would scarcely give security. They are consequently a menace not merely to the heavy imbibers, but a peril, especially at night, to the perfectly sober.

The houses are all built in Spanish style, i. e. the front is flush with the street, with the windows heavily barred; the other three sides of the house are built on the edge of the lot, leaving the "patio" or yard in the centre. This gives great privacy to this interior garden, which at times is beautifully decorated with statuary, fountains, flowers and ferns, but makes the same hot and poorly ventilated, leaving the rooms on three sides of the house which have no windows and face this interior court, dark and musty, like so many caves. For this reason, undoubtedly, and for the lack of other hygiénic necessities, sickness of an epidemic kind is quite common in all these countries.

I stayed with our fathers in Granada a full week, waiting for a boat to take me on my start home. Father Diaz Rayon, superior of the Mexican Jesuits in these parts, accompanied me as far as Salvador. He had gone thence about two months previously on a visit to the brethren of Nicaragua, and was now seeking to return. He travelled in cassock, relying on a permit given by some high official of Salvador to be allowed to enter the country without difficulty. However, at the very port of Salvador, La Union, where we were to stay two days, trouble began as soon as we touched the wharf. The city is but a short distance from the wharf, so we determined

to go up there, say mass and rest there with greater comfort than in the close cabins of an anchored boat. I started first, and, dressed in a Palm Beach suit, passed unrecognized and received a salute from the very same officer who last year, because of my black clerical outfit, halted me and would not allow me to enter my boat. Now, however, I got through without difficulty, and coming to the parish priest, who, to my great joy at once saw through my disguise and not merely allowed me to say mass, but gave me in addition a good American breakfast after it. Father Diaz Rayon meantime had got off the boat, but reaching the end of the pier, was stopped, and not even allowed to send a telegram to Ours in the capital to seek their help. I suggested secular attire, but like most priests accustomed to wearing their cassocks at all times, he did not like the proposition. Moreover, as he explained, he had no secular clothes, as the short washable pants worn under the cassock are not intended for public display. At the next port, however, after some delay and telegraphing by others, Father Diaz Rayon was permitted to land. I myself with three boys from Nicaragua and one from Tegucigalpa, Honduras, remained on the boat till it reached Acajutla, where, as my name was not on the list of those who were disembarking, I was not subjected to any scrutiny, and, joining the crowd that was leaving, had no difficulty in getting ashore. Here I met nineteen boys from various parts of Salvador and collecting about $3,000, returned with them to the ship on the following day.

With these twenty-three boys I made my entry into Guatemala City, and as you may imagine, found the lodging and caring for them no easy matter. We remained here four days, awaiting the day of departure, when twelve Guatemaltecans joined our party, which filled a coach of the train. The Lord, thanks no doubt to the community's prayer, "Pro itinerantibus", was with us, for despite some few occasions for heart quivers, I landed them safely aboard the steamer for Belize. Here it was but a question of putting up with what accommodation we could get; for, in addition to my crowd, four more from eastern Honduras joined us at Purto Barrios, and together we taxed the sleeping quarters of the ship. Next morning, however, we were in Belize, and you may be sure I said a hearty "Deo Gratias", when I turned over my young Indians to the care of Father Mitchell and the waiting prefects.

I had been out a little more than two months on my trip, and though I made the best connections possible, was two weeks on the way from the time I set my face homeward. Unfortunately I have been unwell since. Differences of food and water, of the time for meals and their preparation; feasts one day and involuntary fasts on others, played havoc with a cast iron stomach and still keep me from "feeling fine". Hoping that you may again be with us, and take your turn at this delightful job of drumming for St. John's in Central America, I ask you even now to help us with your prayers, and with mementos in your holy masses.

Yours in Christ,
LOUIS J. FUSZ, S. J.

NOTES FROM FATHER THOMPKINS

(Letter from Singapore, Straits Settlements)

(*Concluded*)

At the eight o'clock mass on Sunday, January 23, I closed the retreat to the students of the Brothers' School at Penang, and spent the remainder of the day at the summer house of the Seminary Fathers. They have their villa about six miles from town. Their grounds include 200 acres of the most valuable land (at present) in Penang. They lie along the Strait front, while their house is about half a mile inland, built on a lofty hill overlooking the Straits. A splendid breeze blew all day. Some fifty seminarians representing ten or eleven dioceses were there. The custom of the Fathers is to have two "long" vacations of a month each, one in January, the other in July. The history of their congregation and their work here in the East is very interesting.

The "Société des Missions Étrangères" was founded in Paris about the middle of the seventeenth century, when Pope Alexander VII sent French Vicars-Apostolic to China, Cochin-China, Tonquin and Canada, charging the Mission not only to preach the Gospel, but to establish in those new churches a secular native clergy. Before leaving Europe these zealous prelates, in order to

provide for the future of their undertaking, committed to some of the missionaries who had joined them, the care of remaining at home and procuring them fellow-laborers, by educating as many able apostolic men as possible. Louis XIV favored this new enterprise, and granted letters-patent necessary for its legal existence; the Sovereign Pontiff gave it his approval through Cardinal Chigi, legate a latere, and the Seminary was established October 27, 1663, in the same house it still occupies to-day.

At the end of the eighteenth century the Seminary had already sent out to the Far East two hundred and fifty-five missionaries who distinguished themselves by their apostolic zeal. During the French Revolution the Seminary shared the fate of all religious institutions. The directors having refused the oath to the Civil Constitution of the clergy, were banished from France and took refuge, some in Rome, others in London, whence they kept up correspondence with their missions, and were able even to send some new missionaries. The Seminary had been sold as a National property. Napoleon, by a decree of March, 1805, restored to the Society its legal existence. Suppressed again in 1809 in consequence of the impious war of the Emperor against the Holy See, the Seminary was reestablished in 1815, and from that time has never ceased to send to the missions apostolic laborers in yearly increasing numbers.

Of the first three bishops created by Alexander VII, the Bishop of Metellopolis died along the way, and the Bishop of Bertyus reached Ayuthia the chief town of Siam in 1668. With a band of six missionaries, the following year the Bishop of Heliopolis arrived at the same place with six more missionaries of the new Society. They were obliged to wait there for an opportunity of reaching their respective missions and the Holy See having committed to their care the Kingdom of Siam and the adjoining States, they at once, according to the instructions of Rome, founded in the chief town of Siam their first general college for the education of the native clergy of their missions. They were greatly assisted by the King, Phra Narai, and his Prime Minister, Constantine Falco, a Catholic Greek. The college remained in Siam for a hundred years, if we except a few years when on account of political troubles and persecutions the pupils were transferred to Pondicherry. A great number of native priests were educated in the College of Ayuthia, mostly from Siam, Cochin-China and Tonquin.

The General College was destroyed in the year 1767, and Ayuthia sacked when Siam was occupied by the Burmese.

Those of the pupils who were saved from death or slavery were taken to Hondat in Cambodia, where, after a few years struggling against poverty and the ill-will of the government, the college ceased to exist. The remaining pupils were taken in 1769 to Pondicherry. The college was established at Virampatnam, a village near Pondicherry, where it remained till 1782, when the wars then raging in India were the cause of its total destruction. The General College being destroyed and the French Revolution depriving the missions of their subsistence and the recruiting of new missionaries, the superiors of the Society committed to the Rev. Claudius Letondal, then Procurator General of the Society at Macao, the reestablishment of the General Seminary. This apostolical man bravely undertook the task of providing alms for the missions and reestablishing the General College. Between the years 1798 and 1805 he made ten different voyages to Manila and South America, and succeeded in collecting the sum of $25,000 not without all kinds of miseries and pains. The only places where the college could be reestablished were Manila, Penang or Pondicherry (Macao being more in the hands of the Chinese than of the Portuguese). He chose the new Colony of Penang, first, because he was sure to find liberty under the British flag, and secondly, because Penang belonged to the Society, being a part of the mission of Siam at that time. He brought the first batch of Chinese students in 1807 and was well received by the Governor, Sir Archibald Seton. The pupils remained in Georgetown till 1810, when they were transferred to Pulo Tikus where a small community of Siamese Christians who had fled from Junk Ceylon had settled. The courageous founder bought a plot of land at Pulo Tikus and there built a modest house. With the remainder of the money collected, a sum of about $15,000, he bought four houses in town.

In 1812 a great misfortune put the college near the brink of destruction; all the houses in town from which the establishment drew its support were burnt in one and the same night. In this perplexity Father Letondal sailed to Calcutta to beg assistance from the India Company, but the holy man died on November 17, 1813, at Pondicherry. The college was maintained, and lasted till the divinely inspired Society of the Propagation of

the Faith was founded in 1822. From this date the existence of the college was made secure and yearly it has received a fixed allowance from this Society.

Less numerous in the beginning the pupils have greatly increased since the year 1835. The average has been from 120 to 150. Since the establishment of the General College in Penang about 1,000 pupils have passed through it, and the greater part of the native clergy of the above mentioned missions have been educated in it. Amongst them fifteen had the honor of shedding their blood for Christ, viz. 11 priests, 3 clerics and 1 not yet ordained.

The college is in the Society a "Maison Commune" i. e. the property of the whole Society. The Board of Directors at Paris have the management of the house and appoint the superior and directors, always members of the Society. Each of the twenty-five missions of the Society is allowed to have twelve students at the expense of the Society, and missions where persecution is raging are allowed twenty-four students. All students above that number are to be supported by the individual missions. The course of studies, with some restrictions due to the weakness of Asiatics, is the same as in the Seminaries in Europe. The pupils study Latin four years, rhetoric one year, philosophy one year, and theology three years. Besides they are taught the elements of physics, chemistry, natural history and cosmography. As to ecclesiastical sciences they have Holy Scripture, history of the Church and Liturgy. A good many of the pupils, especially Japanese, Coreans, Chinese and Annamites would rank amongst the good students in a college at home.

Protestants who visit the college often put a question which shows great ignorance about Catholic missions, and at the same time the poor idea they have of their own converts. They ask whether those pupils are truly converted and are at the college through their free will. To these two questions the best answer is to show the list of the pupils who have died for their Faith and whose names are written in the chapel of the Blessed Virgin. Many of the pupils especially among the Annamites belong to families who have been Catholics for many generations, and there are few of these families that do not number some martyrs and some priests amongst them. No pupil is ordained at the college. After they have finished their theology they are sent back to their bishops and employed for some years under the guidance

of a missionary, as catechists. At long intervals they receive orders and often ten or twelve years of probation elapse before they are received into the priesthood. Experience has made these precautions necessary as only on the shoulders of worthy subjects can the awful graces and duties of that great dignity be imposed.

Meantime the young ladies' retreat had come to a happy issue on Thursday. The Children of Mary had never been established, and after the Papal Benediction the last morning I invested twenty-seven young ladies with the medal and ribbon. The Mother Provincial was most grateful and I hope the sodality will now spread to their other convents. The difficulty comes from the many labors of the parish priests in the respective towns. I made vocations a special subject in all the colleges and convents in which I talked. The program called for a special retreat to the boys, beginning Thursday, but good Brother Visitor thought it would be too difficult. So he sent the Catholic boys, even from the beginning, to the church, and on Thursday, Friday and Saturday, had two talks to them in the college, while I addressed the lay teachers twice and the scholars once. The Brother Director in Singapore had been begging for a short retreat. The Hongkong boat was to come to Penang on Thursday, January 27, and reach Singapore on January 29. So on Monday, January 24, at 8 A. M., I bade good bye to Penang where I had spent a very happy seven weeks, and started for Singapore by train.

I arrived at Kuala Lumpur, midway, at 6 P. M., and found Brother Marcian, my colaborer in the thirty days' retreat, awaiting me in the station. He had been named Brother Director of St. John's College here. Here too he is establishing his novitiate. I spent a day and a half here, and as I was soon to have a week's enforced idleness on ship board, could not let the time pass doing nothing. January 25 happened to be the day on which each year, the Brothers consecrate their pupils to the Infant Jesus. So at 11.30 A.M., we had the beautiful ceremony, at which I said a few words and gave benediction. At 3 P. M., I had another talk to the boys on vocation. Meantime the "Old Boys" who have a good sodality here were anxious for a talk, and word was sent round that there would be sermon and benediction at 5.30 P. M. I was surprised to see a large crowd in the church including Sir Edward and Lady Brockman. I heard a dozen confessions after the sermon. On Wednesday morning, I spoke to the young ladies of the academy here,

and hope they too will soon have their Children of Mary; and at 11.30 A.M., gave a parting talk to the boys. At 3.30 P. M., accompanied by Brother Joseph, the new socius of the novitiate, I left Kuala Lumpur to take the boat for Singapore. Brother Joseph is going on a delicate mission. He has been an invalid for six years, and when in Ceylon some time ago was declared by the French consul there unfit for war. Later he came to Penang, but did not report to the French consul at Singapore. The consul wrote several insulting letters to the superior implying the latter was trying to hide this brother. The superior finally told Brother Joseph to go to Singapore and see the consul. (The superior later went also and the consul apologized for the letters he had written). Brother Joseph had two interviews with the consul, and although the Singapore doctor told the brother privately that he thought he would not be obliged to go to the war, the final decision of the consul was that he must go or be considered a deserter. Brother Superior has left the matter now in Brother Joseph's hands. Some few months ago, this same consul summoned one of the other Brothers and told him he was obliged to go, threatening to write to the home government to withdraw all the privileges of the priests and brothers, if this brother did not go. Brother Superior consulted the bishop who believed that under the circumstances it was better for the brother to go. Against his will, but in this spirit of sacrifice he went, and is now in one of the recruiting stations in the north of France. It was the *Emden* that unknowingly prevented the departure of several of the Rangoon priests to the war. When the war broke out many desired to go, but the bishop told them that their first duty was to God and their mission.

Many, however, would have gone, but could not embark, as the *Emden* was lying off the mouth of the Rangoon river. She lay there about a month and by that time the war fever had abated among the priests of the Rangoon diocese. I think it was from Rangoon that the *Emden* went to Penang, where, as I said above, she sent the Russian cruiser *Zumchoff* to the bottom. The cruiser was lying off Penang and her captain and officers had gone out one Saturday night to dine. The *Emden*, meanwhile, came on to Penang, reaching there Sunday morning. Challenged and asked her name she said, "The *Yarmouth* coming to anchor," and was allowed to proceed. (She had picked up a wireless that

the *Yarmouth* was expected.) As she neared the cruiser one of the Russian sailors noticed the third funnel shake a little and immediately gave the alarm, "*Emden*"! The Russians tried to defend themselves, but the first shots of the *Emden* took effect and the cruiser keeled over on her side. The shots from her other side flew wide of the *Emden* and struck the hills back of Penang. After the sinking of the cruiser, it was said that the sailors of the *Emden* wanted to shell the town but the captain would not do so; although the sailors threatened to rebel. Having completed this work of destruction, the *Emden* sailed for the open sea, where a merchantman was seen coming into Penang. It would have fared ill with the merchantman had not a French torpedo boat in the harbor started in pursuit of the *Emden*. The *Emden* turned and after an interchange of some shots the torpedo boat sank. Meantime the merchantman escaped, happily for the Brothers of Penang, for all their school books for the year were aboard of her. It was after these exploits in the Penang Straits that the *Emden* went down to Australia to cut the cable, and there, in the act of doing so, met her fate.

We reached Singapore at 8 o'clock Thursday morning, having said mass on board. The Brother Director of Singapore had been most anxious for a retreat or triduum, but my delay in Kuala Lumpur made a triduum impossible, as we expected the Hongkong steamer on Saturday. However, we had a "Biduum" if I may use the word. I gave the boys three talks on Thursday, and two on Friday and on Friday afternoon we had confessions with general communion on Saturday morning. I also gave the girls in the convent a talk, but do not know if the Sisters will start the Children of Mary, as they say they are overworked. The parish priest wanted a week's retreat, but there was no more time. The Hongkong liner came into Singapore at 8 o'clock Saturday morning, having on board Rev. Brother Visitor, who is to make his visitation in Hongkong and Manila. We both set sail Sunday morning, January 30, at 11 o'clock, and as I write these few lines we have been sailing just twenty-four hours. The sea is calm and the weather is pleasantly cold. Brother, who is an old sailor, says it will be unpleasantly cold and rough before we reach Hongkong.

We reached the latter city February 5th, and I am glad to say Brother proved to be a bad weather prophet. Outside of two days when the northeast monsoon blew

briskly and the sea was a little high the trip was ideal. I was able to say mass daily. The last day running into Hongkong was also disagreeable owing to cold winds and rain. We reached the outer harbor at 9.30 Friday night but it was 11.30 A. M. Saturday before we could land. The port regulations are very severe owing to the war; no boat can enter or leave the port after 6 P. M. and before 6 A. M.—even within the harbor, all boats, even row boats are prohibited from moving during these hours. In addition to the ordinary passport delay, we were obliged to wait until all the mail was landed. Brother Superior was anxious that I give a retreat to the Brothers here, but the Brother Director of the schools said it would be impossible on account of class work. I shall give a triduum to the boys, Wednesday, Thursday and Friday, and in all probability shall sail for Manila with Brother Superior on Saturday.

February 10. I said above the world is a small place. It certainly did seem smaller when on Tuesday evening, February 8, Fathers Lynch, Farrell, Parker and Barrett paid a visit to the college. They had just come in from Manila on the *China* and had to remain in Hongkong until Friday. I happened to be out when they came, but learning of their presence in the city hunted them up at once in the French Procuration. Will their presence in Bombay solve the difficulty I suggested above about missionary activity of Ours in the Malay Peninsula? They sail from here for Singapore, Penang, Colombo and Bombay. Just the territory I have passed through. Bombay is nearer Colombo and Penang than Manila is, and I hope in an early number of the WOODSTOCK LETTERS, to read of some American Fathers giving a retreat or mission in those cities.

March 12. Vigan.—Back you see once more at the "old stand". The Bishop of Hongkong was anxious that I stay there and give the people a mission. This was impossible, but I told him I might come back again in Lent from Vigan. I reached Manila, Friday, February 18, and as Father Superior was about to begin his Visitation in Vigan, I left Manila to accompany him on Monday the 21st. When I reached Vigan I found quite a series of "receptions" and "welcomes" prepared for me and the succeeding two weeks' work almost necessitated a vacation in Baguio. Having reached Vigan, I at once came to the conclusion from the amount of work awaiting me that I could not return to Hongkong, but unfortunately I did not write to the bishop at once, and on

March 10, was surprised to receive a telegram from Hongkong: "Appoint date starting mission"—Bishop Pozzoni. There was no other remedy but to appoint a date, so I answered, "March twenty-sixth". This will necessarily mean a "very flying" visit, for I must be back to make my own retreat and give one to the Christian Brothers in Baguio. Meanwhile I should go through the Province during vacation to look for boys for the dormitory. Don't I need an assistant here? Father Deniz kept the dormitory excellently during my absence. To-day, March 12, we have Commencement. Saturday I start for Hongkong. Recommending myself to your holy sacrifices and prayers.

Humbly in our Lord,
JOHN J. THOMPKINS, S. J.

THE JAMAICA MISSION

The following report of the spiritual and material condition of the Catholic missions in the Vicariate Apostolic of Jamaica, B. W. I., is prepared with a view of presenting to superiors a brief and clear statement of the work that is being accomplished in this distant portion of the Lord's vineyard, as well as of the needs to be supplied and the difficulties to be overcome in order to further advance the work of the mission and to promote its best interests.

Kingston being the capital of the island and the centre of our apostolic labors, demands special consideration and will therefore receive our first attention.

With a population of 65,000 inhabitants, and a very large proportion of colored people, Kingston comprises two ecclesiastical districts or parishes: the Cathedral and St. Anne's. A separate account will be presented of each of these two districts.

HOLY TRINITY, OR THE CATHEDRAL PARISH

This district numbers about 12,000 Catholics, with a large percentage of converts. After the destruction of the Cathedral by the earthquake of January 14, 1907, a temporary building, known as Gordon Hall, was used for divine worship. It accommodated about 600 persons.

The corner-stone of the new Cathedral was laid by his Lordship, Bishop Collins, assisted by all the Fathers of

the mission, and in the presence of an immense gathering of people, on Sunday, December 13, 1908. The Cathedral was dedicated by his Lordship on Saturday, February 4, 1911, and on the following day it was solemnly opened. The building is of reinforced concrete and is supposed to resist the severest earthquake. It has a seating capacity for 1,200 persons, and it cost about £25,000.

The style of architecture is an harmonious blending of the famous old Roman and Byzantine Schools. The whole structure presents a pleasing and noble appearance and is one of the finest churches in the West Indies. Our Catholic population feels proud of it, and they cheerfully contributed whatever their poverty could afford toward the erection of this magnificent temple.

Holy Trinity is the Cathedral Church in which the Right Rev. J. J. Collins, S. J., Vicar Apostolic of Jamaica and Bishop of Antiphellos, performs all Pontifical functions on all solemn occasions. All the priests of the Vicariate, twenty in number, are members of the Society of Jesus and belong to the Maryland–New York Province. Six Fathers are attached to the Cathedral and are detailed for regular parochial duty. On Sundays and other special occasions, they are assisted by the Fathers of the college. On week days three regular masses are said for the public. They are at all times fairly well attended, and large numbers are present during the holy season of Lent, in May, June and November and on other special occasions.

On Sundays and on the two holydays of obligation, we have four masses, including a special mass for children. A short instruction is given at all the early masses and a sermon or homily is preached at the high mass at 9 o'clock. The Sunday night services consist of the chanting of compline, sermon and benediction of the most Blessed Sacrament. The attendance at the morning services is very good, but at the children's mass, and at the night devotions, the church is crowded to its utmost capacity.

Twice a week there are special evening services: on Wednesday, the Way of the Cross; and on Friday, devotions in honor of the Sacred Heart, including an instruction, followed by Benediction of the most Blessed Sacrament. The most popular devotions are those of Lent, in honor of the Passion of Our Lord; of May, in honor of the Blessed Virgin Mary; the Sacred Heart devotions on the First Friday and during the entire month of

June; the six Sundays in honor of St. Aloysius and the Forty Hours' Adoration. The following public Novenas are also well attended: the Novena in honor of the Immaculate Conception, the Novena of Grace, the Novena in honor of the Sacred Heart and that of the Holy Ghost. The annual retreat, or mission for men, is very popular. A retreat for women is given annually before the Feast of the Immaculate Conception.

Church Societies.—Holy Trinity Cathedral can boast of numerous and active organizations. The spirit of piety and devotion is fostered by means of the Apostleship of Prayer, League of the Sacred Heart, with a membership of 1,800 associates and 80 promoters.

Four distinct sodalities of the Blessed Virgin Mary, with a membership of 190 boys, 300 girls, 200 men and 400 women, are schools of piety and virtue. They meet once a month to say the Little Office of the Immaculate Conception, and to listen to an instruction by the spiritual director. Each sodality has its monthly general communion, in which nearly all the members take part. The Bona Mors Association has been established and it promises good results.

Works of zeal and charity are encouraged by the Tabernacle Society, the Eucharistic Circle, the Conference of St. Vincent de Paul and the Association of the Ladies of Charity or auxiliaries of the St. Vincent de Paul Conference. The members of these various societies are all recruited from the several Sodalities.

The Confraternity of Christian Doctrine looks after the religious instruction of the children, who are taught their catechism every Sunday afternoon. The Sunday School is well organized, with classes for boys and girls and a Perseverance Class. Besides these catechetical instructions the children recite the catechism every day in school, and twice a week they are given a lecture on Christian Doctrine by the priest in charge of the school.

The First Communion and Confirmation Classes receive special attention. For several months previous to the reception of these Sacraments, the candidates receive instruction twice a week, and they all go through the exercises of a spiritual retreat. Three convert classes are preparing neophytes for reception into the Church. These instructions are given twice a week in the old college building, at St. Anne's Church and in Holy Rosary Chapel.

Every month, an interesting periodical, *The Catholic Opinion*, is published by the Fathers and it has about

850 subscribers. Though the subscription list appears small, yet a great deal of good is done by this publication which serves to disseminate wholesome literature, to expound and defend Catholic doctrine, and to keep Catholics in touch with all important church matters at home and abroad.

Our Kingston Catholic Schools.—From the beginning of the mission the Fathers have recognized the necessity and the advantage of Catholic education, and they have spared no effort and no expense in building up a practical and efficient school system. And to-day the educational institutions of Holy Trinity Church, and throughout the mission, rank among the best for efficiency and attendance. We have thirty-one Catholic Government schools in Jamaica, with attendance of 4,714 children.

The Fathers of the Society of Jesus have, in Kingston, a college known as St. George's College, with four academic classes and one preparatory class, taught by five priests, with an average attendance of 120 students from the best families in Kingston and neighboring districts.

The Nuns of St. Francis of Assisi who have been laboring in the mission since the year 1857 and whose community numbers thirty members, have the direction of a flourishing academy for the higher education of young ladies. In addition to this they teach 1,396 children in seven elementary schools. Holy Trinity has three such schools; they are most successful, and enjoy the esteem and the patronage, not only of the Catholic, but also of a large portion of the Protestant community, who place their children under the care of these devoted religious. These register 760 children, boys and girls; not counting the girls over 14 years of age who are taught by the same Sisters in a separate or continuation school. A similar school for boys over school age, and under the direction of a lay teacher has been established by His Lordship, Bishop Collins.

Besides these devoted daughters of St. Francis, with their successful schools, the mission is favored with the good services of another religious community of women, The Sisters of Mercy. Their convent is known by the name of Alpha Cottage, situated in one of the suburbs of Kingston. Here they have a prosperous academy for young women of all creeds, but principally Catholics. The extensive and beautiful grounds of the convent were purchased by Father Porter, former Prefect Apostolic. The Sisters have four elementary schools for boys and

girls, with an attendance of 779 children, together with a juvenile school. They also direct two industrial schools, one for boys and one for girls, and a House of Mercy for the protection of older girls. All told, these different institutions in charge of the Sisters of Mercy number 1,291 children. Besides teaching, these Sisters devote themselves also to works of mercy, they visit the sick in their homes, instruct converts and prepare them for the reception of the Sacraments. They also make weekly visits to the City Hospital and to the General Penitentiary.

All our Catholic teachers are salaried by the government, except those in the two continuation schools. The religious are assisted by a staff of lay teachers; and all the schools are under the management of the clergy, who visit them regularly, inspect the work of the children and look after their regular attendance and good conduct.

Holy Trinity Parish is divided into five districts with a priest in charge who visits the Catholic families and answers all the sick calls of his district. The inmates of the prison, hospital, poor house and lunatic asylum receive every possible attention with the happy result of numerous conversions—especially in the prison and poor house.

Our work in Jamaica is greatly hampered through lack of men and means. The vicariate is poor, practically without any property and resources sufficient to carry on, much less to improve or extend, our missionary operations. New mission stations should be opened and new school chapels should be built, but the necessary means are wanting. His Lordship, Bishop Collins, has done a great deal already in this respect in and around Kingston; but there are still many well-populated districts in the vicinity and throughout the Island, where school chapels would be most desirable.

The poverty of the great majority of our people is another serious obstacle in the way of consolidating and spreading the work of missions. Not only are they unable to support the missions, but, for many of them, it is impossible to procure even the necessary clothing to attend divine service with propriety. Mixed marriages are comparatively few; but many are living in concubinage, and these necessarily alienate themselves from the church or are prohibited from joining it. The Fathers are doing their best to combat this great social evil, but it is so inveterate and has taken such deep hold

among the lower classes, that it will take many years of hard work before it will be extirpated.

The Catholic Cemetery, for many years a wilderness, has, through the efforts of His Lordship, the Bishop, aided by a committee of Catholic gentlemen, undergone great improvements. Instead of a jungle it has become a worthy resting place for those who die in peace with God and His Church. The cemetery has never been consecrated and for that reason the priest in charge accompanies the remains of the faithful to the cemetery, and blesses each individual grave. The former site of Holy Trinity Church has been cleared of the earthquake ruins and carefully closed in; here, also, are found many graves of former parishioners. No decision has been reached as to the future use of this hallowed spot. Most likely a school will be built on the site of the old church. The new Holy Trinity Cathedral is built on a new piece of property purchased for that purpose. This locality, adjoining St. George's College, is more central and promises to become a place of attraction where many of our most influential parishioners will eventually build their new homes. A new residence for the Fathers has been built in Winchester Park, alongside of the new Cathedral at a cost of £4,500, and was designed by Brother Leonard, of the Franciscan Order. The building has a monastic appearance and offers comfortable quarters for the bishop and twenty fathers.

ST. ANNE'S MISSION

St. Anne's district comprises the western portion of Kingston. It is the poorest part of the city. In the district there are at least six thousand Catholics.

For twenty years the school buildings were used for church purposes; but a new building has been erected that will accommodate five hundred people. The corner-stone of the new St. Anne's was laid on Sunday, March 1, 1914, and the church was dedicated and opened to the public on Sunday, August 30, 1914.

Mass is said here daily by the priest in charge. On Sunday three masses are said. The average attendance at Sunday mass is 607. Services are held here during the week and on Sundays, as at the cathedral, i. e., Sunday School, Way of the Cross, League Devotions, Compline, etc., and convert classes.

At St. Anne's Schools there are about 526 children in daily attendance. In the southern portion of the dis

trict there is another school called St. Anthony's. Circumstances, since the great earthquake of 1907, have injured this school and demand its removal to a more favored locality. It has an attendance of 240 children. Sunday School is held here every week as at St. Anne's.

In a new country settlement, two miles north of St. Anne's Church, a little chapel called St. Peter Claver's, was dedicated by Bishop Collins, on Sunday, August 23, 1908. The chapel will easily accommodate 200 persons. Mass is celebrated there on the second Monday and on the fourth Sunday of each month at which there are usually twenty communions and about a hundred in attendance. Some thirty persons—young and old—attend Sunday School in the afternoon. Here the League and Sodality have been established and are doing fairly well. During the week the chapel is used for school purposes, but the school is not prosperous owing to competition by others. Although it is now evident that the chapel could have been placed in a better locality, still the place may develop later and, in God's good time and providence, it may be all for the best. Over 200 Catholics live in this district.

The bishop has had an offer on very reasonable terms of a much larger chapel in a more Catholic centre and about a half mile nearer Kingston. This chapel which is of reinforced concrete was built by the Unitarians; but they had not the wherewith to finish it. It is useless to them now.

St. Francis' School and Chapel.—St. Francis' School is located on the Hope Road, just beyond the two-mile stone from Kingston.

The Sisters of St. Francis own about twenty acres of land there named Alvernia, popularly called Nun's Pen, which they use as a summer residence. The school consists of a long, one-story frame building, partitioned off into three good sized class rooms. The school enjoys government subsidy and is therefore self-supporting. It is conducted by two Sisters, with four or five assistant pupil teachers. It has a registration of over 200 and an average attendance of 140.

During the year the Sisters allow us the use of their convent chapel, where mass is said every Sunday for the benefit of about 200 people, fifty of whom go to confession before mass and to holy communion. The plate collection varies from 16 to 20 shillings, with an additional dash of generosity on the First Sunday for the Cathedral Fund.

The district numbers about 200 black and poor people and about 100 of the better class, who, however, also go to Holy Trinity Cathedral.

The school, as it belongs to the Sisters and enjoys government support, will very likely remain where it is. The church is evidently only temporary.

At East Kingston, on the Windward Road, about two miles out of town, is the Mission of Our Lady of the Rosary. The church was dedicated on October 23, 1913, and accommodates 350 people. Over half of this number attend. Mass is said here every Sunday, on the First Friday and on the principal feast days. The school is in charge of the Sisters of Mercy. It is a private (not government) school. The Sisters take charge of the Sunday School. The pastor holds a convert class on Tuesday and Thursday evenings. There are eighty children in the school.

The priest in charge of this mission is the Catholic chaplain for the Insane Asylum and the General Penitentiary. Mass is said in the latter place every Sunday. The penitentiary may be called a thriving Catholic mission too, for out of a population of 800, fully 200 are Catholics and they never miss mass(while they are there.)

The Union Poor House is a home for human derelicts. There are 715 inmates, 175 of whom are Catholics. The priest visits this place every Friday and during the week when called. Mass is said here every three months. Many souls, baptized in the Faith as babies, return to the Faith in the poor house and die good deaths. During the year 1915, there were forty-three baptisms here and 102 deaths among the Catholics. These were all blessed with the Last Sacraments.

Port Royal.—Port Royal is situated at the extreme end of a promontory, forming the entrance to the Kingston harbor. Once a flourishing town, half of which was completely submerged in an earthquake, June 7, 1692, it is now used as a military station, which has lost most of its importance since it ceased to be the principal English naval post of the West Indies. Besides the barracks of the garrison there is a small town of about one thousand inhabitants at Port Royal, with scarcely any Catholics. One of the Fathers visits this station once a month, says mass and visits the military hospital. The Catholic soldiers, at present, are very few, and as the salary is rated per capita, the chaplain receives only a pittance for his services.

New Castle.—Formerly, when Jamaica was considered an important post from a strategic point of view, several English regiments were stationed here, with summer quarters in the New Castle Mountains. A special chaplain was then appointed to visit the barracks and say mass for these soldiers twice a month. But since 1906, New Castle has been abandoned and the chaplain's services are no longer required,

Port Maria.—Port Maria is a small seaport town with only a few Catholics. Mass is said here once or twice a year.

Harbour Head.—Harbour Head, or as it is now called, Seven Miles, is a small fishing colony, about seven miles from Kingston, with a Catholic population of 120 persons. Mass is said here on the Fourth Sunday of every month at 9.30 A. M. The League of the Sacred Heart is flourishing here and nearly all the members of the small congregation belong to it. The former chapel measured 42 by 23 feet, and was dedicated to St. Benedict. Mr. James Dunn, a great benefactor, paid for all the repairs necessitated by the earthquake. It had beautiful Stations of the Cross, a gift from Woodstock College, where they had been used for twenty-five years. The chapel which formerly stood on Imperial land was also used as a school for about twenty-five children. About twenty-five huts were clustered around the chapel for each of which the bishop was taxed two shillings, six pence. An agreement was entered into by Father Dupont, with the war department, that at a moment's notice these huts must be removed and the people leave the premises.

With this terrible war came the moment's notice. First, all the people were ordered off and we received a similar order. One of the parishioners of St. Benedict's, a large landowner, who lived about three miles farther east, ten miles from Kingston, rented small holdings to people and donated for the church, a fine plot of land on a rising by the public highway, and a second plot farther back among the hills for a cemetery. Now it happened that a few years ago a chapel was erected in the poorest part of Kingston, at a place called "Kingston Pen." No sooner was this chapel completed than the City Fathers bought up the entire Pen, and turned the people out. The chapel became useless. The priest in charge of St. Benedict's Mission, secured this chapel, had it torn down, removed, and put up at Seven Miles. The chapel changed not only its site but its name. It was

St. Patrick's: it is St. Benedict the Moor's. It was dedicated on April 18, 1916, and bids fair to become a very flourishing mission. The school is doing remarkably well as the catechist and school teacher is an ardent worker.

Whitehall Mission.—Whitehall Mission is situated on the Red Hills Road, about six miles from Kingston, and a mile and a half from the trolley line at Mary Brown's Corners.

It consists (1) of a small, stone school chapel, with a wood shed in the rear for a sacristy; (2) of a small frame house for the teacher; (3) of five acres of land: two of which are leased at a nominal rental, and the rest used as cemetery and as general church and school grounds; (4) a neat little building for the priest, should he remain there over night. The patron of the chapel is St. Thomas Aquinas. The official title is Whitehall School, near Half-Way Tree, St. Andrew.

The chapel is forty feet long by twenty feet wide and admits a packed congregation of one hundred people. We have mass once a month, and service conducted by the catechist on the other Sundays. The League of the Sacred Heart and the Sodality of the Blessed Virgin are established. The attendance on the mass Sunday is about a hundred and on other Sundays half the number. The priest hears about eighty confessions before mass which begins about half past ten. We have Benediction after mass. Baptisms average fifty-five a year, mostly of unlawful or Protestant parentage. To these we may add a few adult converts.

The plate collections hardly reach £7 a year, the stole fees are less than £3 a year. Water tax (£2, 2, 0,) occasional repairs and expenses swallow up the greater part of this income. Some charitable ladies from Kingston take care of the altar and altar supplies, provide a good breakfast for the priest and do many other little services.

The Catholic population of the district, all black and poor, may be put down at 300, fully one half of whom never attend church, on account of poverty and concubinage, and ignorance.

The school has an average attendance of thirty-four (official record) and an occasional attendance of sixty. Half the children are not Catholics. The school receives a government grant, at present, of £27 a year, which, of course, forms the salary of the lady teacher. There has been a noticeable improvement in this mission during the past three years.

SPANISH TOWN MISSION

St. Joseph's, Spanish Town, is a mission centre with a resident priest and an assistant. These two fathers work quite independently of one another: the pastor caring for Spanish Town and the neighboring missions of Port Henderson, Christian Pen, Old Harbour and several mission stations "down the train-line"; the assistant caring for Linstead, Port Antonio, Richmond, May Pen, Donnington Castle and a number of other "train-line" stations.

Spanish Town is the old capital of the island of Jamaica but cannot be called the centre of Catholicity; for it is the proud possessor of the cathedral belonging to the Church of England, and, as the people of Jamiaca are what we might call apish in their manners, they consider it a proud distinction to attend the cathedral or "Big Church" as they term it; that is when they make up their minds to go to church at all. St. Joseph's is holding its own in spite of many obstacles. It is a beautiful little structure of brick with shingle roof, having one altar and two shrines—the main altar, the Sacred Heart and the Blessed Virgin's, and capable of seating about three hundred persons.

Back of the church are two large school buildings under the care of the Sisters of Mercy. The school is called St. Catherine's and has, at present, 235 pupils in attendance. Besides the two Sisters there are four lay-teachers. The majority of the children are non-Catholics. But the good work that is being done, and the influence that is being brought to bear on these children, help, very materially, to lessen the prejudice and do away with the bigotry which exists against the Catholic Church in Spanish Town.

At present, in this town, there are about 400 Catholics, but only 150 of these are regular attendants at church services. A great many of the Catholics here are the offspring (illegitimate) of Protestant parents who were anxious to have their children baptized in the Catholic Church, but, after all their promises, totally neglect, when the children grow up, to have them brought to church to learn their prayers and catechism, so that many are Catholic only in name.

Spirtually the people of Spanish Town are very well attended to, for they have holy mass here every Sunday in the following order:

On the First Sunday of the month, High Mass at 9 o'clock; Second Sunday, Low Mass at 6 o'clock; Third

Sunday, Low Mass at 7 o'clock; Fourth Sunday, Low Mass at 7 o'clock; Fifth Sunday, Low Mass at 7 o'clock.

Every Sunday afternoon Sunday School is taught by the Sisters and some young ladies, and at seven o'clock in the evening there are services: rosary, sermon and Benediction of the Blessed Sacrament. Every Wednesday, at seven o'clock, there is the devotion of the Way of the Cross and Benediction.

The Sodality of the Children of Mary meets once a month. Several novenas are held during the year, and on the First Friday fully fifty-five people receive holy communion. Special devotions are also held during May and June.

In Spanish Town is located the Alms House, having about 100 inmates, twenty of whom are Catholics. The priest visits here every week to teach catechism and administer the Sacraments to the sick and dying as a great many of them want to die Catholics. Mass is said here once a month on a week-day morning at which all the Catholics, as a rule, receive holy communion. There are also two zealous ladies of the town who visit the institution regularly, instruct and teach catechism to the Catholics and to those desiring to become Catholics.

There is also a district prison in Spanish Town and the priest visits the place every Saturday afternoon from 1.30 to 3 o'clock and conducts services for the Catholic prisoners, who number about forty out of six hundred.

About a mile outside of Spanish Town is a home for lepers. There are at present ninety inmates and eighteen of these are Catholics. Two Catholic ladies visit this institution every Sunday afternoon, teach catechism say prayers and sing hymns. Mass is said here once a month on a week-day morning, and all the Catholic inmates go to confession and receive holy communion. They are faithful also in practising the devotion of the League of the Sacred Heart.

There is also a general public hospital in Town to be visited every week, but, as a rule, the Catholic patients here are very few.

Out Lying Missions. 1. *Port Henderson.*—Port Henderson is seven miles southeast of Spanish Town. Here there are about 130 Catholics—all very poor, as they depend upon the sea for a living. There is a solid wooden church, dedicated to St. Winefride, and it is also used as a school. About forty-four children is the average attendance. It is a government school and more than half the children are Protestants. The

teacher, however, is a good zealous Catholic and acts the role of a catechist. The priest goes to Port Henderson on the Second Sunday of every month. Having said the six o'clock mass at Spanish Town, he gets into his buggy and reaches Port Henderson at nine o'clock. Then he hears confessions and begins mass about 9.30; after which there is Benediction of the Blessed Sacrament. Baptisms and sick calls are then attended to, after which he turns his steps homewards, where he arrives about 1 o'clock P. M., to enjoy a mouthful to eat. Port Henderson is also visited a few times during the month, on a week-day, in connection with the school and in looking up those who are lax in their attendance at church. On the other Sundays of the month the people gather together in the church for prayers and devotions. Sunday School is also held every Sunday. The devotion of the League of the Sacred Heart is spreading in this mission. From time to time the priest visits here on a week-day morning, hears confessions and says mass for the people at seven o'clock, to give them an opportunity to hear an early mass and go to early communion.

2. *Christian Pen.*—In the same direction as Port Henderson from Spanish Town, but only six miles distant, is Christian Pen, Gregory Park, where a new wooden church capable of seating about 200 people has been built at a cost of two hundred and fifty (£250) pounds. It was dedicated by Bishop Collins on December 6, 1908. Very many of the inhabitants around here are East Indians or coolies and the presence of the church to-day is due, with the help of His Lordship, Bishop Collins, to the efforts of a coolie boy, Willie Brown, who saved his earnings, worked hard day and night until he saw the church completed and then had it dedicated to St. Francis Xavier. The church is also used as a school, and, from four pupils who were present on the first day, the number has increased, within five months, to sixty. Not being a government school catechism is being taught during school hours as well as on Sundays, and the same coolie boy is still saving his wages to pay the teacher. On the Third Sunday of every month the priest comes here to say mass at 9 o'clock—having said mass at 7 o'clock at Spanish Town. Since the church was opened, over thirty children and adults have been baptized and many others are now under instruction. We have great faith in St. Francis Xavier and in his intercession for the salvation of the East Indians. The

priest visits this place, also, from time to time, on a week-day morning, to say early mass, instruct and baptize.

3. *Old Harbour.*—This station is eleven miles west of Spanish Town and mass is said here on the Fourth Sunday of every month at 9.30 o'clock. The priest first says mass in Spanish Town at 7 o'clock and then goes by buggy to Old Harbour. The number of Catholics in this place is about 150, the majority of them Cubans who work on the tobacco plantations.

His Lordship, Bishop Collins, laid the corner-stone at this mission on June 12, 1910. On August 10, 1910, he solemnly blessed it. The church is dedicated to the Sacred Heart.

The visiting pastor goes through the usual Sunday work here as at the other missions. The school that had been in existence here for sometime was not a government school, and thus depended for its support either on His Lordship or the pastor. It has been closed for over a year on account of lack of money to pay a teacher.

Occasionally the priest remains over night at this mission in order to do church work on Monday morning; but owing to lack of decent accommodations he does this but rarely.

4. Other places to be visited on a week-day, two or three times a year, are: Chapelton, Vere, Far Enough, Mandeville, Harry Watch, Mile Gully and Balaclava.

These stations are thirty, forty, fifty and seventy miles from Spanish Town. They are reached partly by rail and partly by road. Mass is always said in a private house and the Catholics scattered through the district attend. A week or two before visiting any of these stations, the priest writes to the people informing them that it is his intention to say mass for them when they are ready—then he awaits an answer naming the day and date that they expect him. This is always necessary for at some places when you leave the train, you have to drive over the roads from fourteen to twenty miles, and if they have not sent a horse and trap for you, you are stranded at the railway station for the night, as there is no train to bring you home until the next day, and no carriage to hire to take you to your destination. In some of these places, a few of the Catholics are well-to-do, treat the priest well and will even pay his expenses, but, in other places the people are so poor that they cannot afford to keep a horse and then you have to

depend on the charity of some kind Protestant, or Jew, to take you to your destination and bring you back the next day to the railway station.

Missions attended from Spanish Town. Linstead was formerly a Fifth Sunday station. For a number of years mass was said in the District Court House, the priest in charge leaving Spanish Town early on Sunday morning, so that he might hear confessions and say mass about 10 A. M.

Now he has a neat little church recently erected on a plot of land nigh to the public highway. It is dedicated to St. Helen. The corner-stone of this church was laid on April 19, 1914, the church itself was blessed and opened before the following Christmas.

The average attendance at mass is fifty, mostly converts and poorly instructed ones at that. The few opportunities they have had of attending mass or any other Catholic service accounts, of course, for this.

Mass is said here on the First Sunday of each month. Linstead is fourteen miles north of Spanish Town.

In November, 1912, was dedicated the chapel of Our Lady Help of Christians at Richmond in the Parish of St. Mary. It will accommodate 150 people, though at present the average attendance reaches twenty-five. This mission is attended on the Second Sunday from Spanish Town. In case of necessity the priest may remain here over night in a little sacristy room.

On the eve of the Third Sunday of the month the priest goes by rail to May Pen where he remains over night at the home of the resident magistrate for the parish of Clarendon. The chapel here, dedicated to Blessed Thomas More, was opened on August 29, 1915. Scarcely twenty-five Catholics attend mass here.

St. Anthony's Mission at Port Antonio was opened by the present bishop some fourteen years ago, when mass was said the Fifth Sunday of every month in the old Court House. The occasion of the opening was the pushing through of the railway from Spanish Town to Port Antonio. The American Company to whom the contract had been awarded had many Catholics in its employ and the request had come to Bishop Gordon to look after their spiritual interests. The hurricane of 1903 completely demolished the fine new frame church of St. Anthony just completed by Father Harlin. The land on which it had been erected had been purchased by Bishop Gordon and the site on Tichfield Hill was perhaps the finest in Port Antonio. Later on offerings

from the United States enabled the Father then in charge (Father Ryan) to erect the present chapel building, a two-story edifice of wood, capable of seating about a hundred in the one room which takes in the whole of the upper story. Below are two small rooms, a carriage room and a stable. On the old site of the church has been erected a large two-story boarding house. The boarding house is rented out to a Catholic gentleman who houses and cares for the priest during his visits to the mission.

In round numbers the Catholic population of Port Antonio may be put down at a hundred. This does not include the large number of children of Protestant parents who are continually being brought to us for baptism. One hundred and fifteen children, mostly of this class, are baptized during twelve months. To hold these fast, and also the other Catholic children, a school is an imperative necessity.

Want of funds to establish a school here is a great drawback to the good of the mission. The mission receives the priest's visit every Fourth Sunday. About fifty people attend mass. During the tourist season, i. e. from Christmas time to Easter, mass is said on the other Sundays of the month by a priest from Kingston.

ABOVE ROCKS MISSIONS

The missions at Above Rocks, Cassava River, Mt. Friendship, Tom's River, King's Weston and Devon Pen are served from Kingston. They are known by the general name of "The Above Rocks Missions" and are attended by only one priest, who, at present, spends a few days each week with the community in Kingston.

Above Rocks Mission is the oldest and largest outside Kingston. It is situated in St. Catherine's Parish about eighteen miles from town and is reached by riding or driving over a most beautiful road, winding in and out the hills of upper St. Catherine. Up to the time of the earthquake, January 14, 1907, it could boast of a substantial church of stone, dedicated to our Blessed Lady, under the title, "St. Mary". The earthquake completely destroyed it. Since then a structure of wood has been erected which serves as a school and on Sunday is used as a church. It measures about 50 by 25 feet. It has a seating capacity for 200 people. The Catholic population of this district is about 1,000.

The priest reaches the mission on the Saturday before the Fourth Sunday. At present high mass is sung at

10 o'clock on Sunday, and low mass is said on Monday, Tuesday and Wednesday at 7.30 o'clock. Evening services are held on Sunday and Tuesday during this monthly visit. This order of services holds in general for all the other missions.

There are at present two societies connected with the church.

The Apostleship of Prayer, League of the Sacred Heart has about 270 associates under the direction of fifteen promoters.

The Sodality of the Blessed Virgin Mary numbers 155 members. They meet on Monday afternoon after the Fourth Sunday.

The church choir is composed of twenty members. Over 100 children attend the class of Christian Doctrine or Sunday School. A catechist conducts services and directs the Sunday School during the priest's absence.

The new church of St. Mary has now, nine years after the earthquake, been started. The corner-stone was laid after high mass on Sunday, March 26, 1916. Work on the church is progressing rapidly. It is hoped that the new church will be ready long before Christmas of this year. The church will be built practically by free labor, the material only being purchased.

The elementary or day school is but poorly attended. The average attendance is only 114 while it should be over 300. The people are too indolent to bother much about the education of their children.

The mission possesses about three acres of land on which are separate buildings for the priest, for the teacher and for the servant.

Fair attention is given the priest on his monthly visit at this and his other missions.

Considering the accommodation offered to the people at the church, all the services are well attended; but considering the number of Catholics in the district, the attendance is not what it should be. About 350 attend mass on the Fourth Sunday, and of these 150 receive holy communion each month.

Tom's River Mission.—St. Joseph's Church, Tom's River, is in St. Andrew's Parish, about eighteen miles from Kingston. It is easy of access along the main road. The church is of wood, 60 by 30 feet and seats 300 people. The Catholic population of this district numbers 200 souls all told. The priest says mass here on the Third Sunday of the month, and the Monday and Thursday following. On Tuesday he says mass at

King's Weston and on Wednesday at Devon Pen. Formerly sixty-three children attended a parochial school here, but owing to lack of funds to pay a good teacher it has been closed.

The sacristy, 16 by 9 feet, serves as the priest's bedroom, dining and reception room; in fact, it has to serve for everything save the church services. There is a small house on the property for the teacher-catechist. The whole property amounts to one-third of an acre of land.

On pleasant days mass is attended by fully 250 persons, of whom sixty receive holy communion once a month.

King's Weston and Devon Pen are attended from this mission: the former on Tuesday, the latter on Wednesday. Mass, confessions and exhortations make up the order of exercises.

The school building at King's Weston, where mass is said, is an old dilapidated building, 40 by 20 feet. It stands badly in need of repairs. The priest has miserable quarters here and is poorly cared for. There are about 250 Catholics in this neighborhood who attend also the Third Sunday mass at St. Joseph's. As this is a very hilly district mass is said here once a month for the convenience of those who wish to receive holy communion. They are not very faithful in coming to mass on the Third Sunday at St. Joseph's, although they know that on this condition they will have the privilege of an additional mass in their own little chapel on the following Tuesday. The little mission of King's Weston owns fourteen acres of land, the rent of which goes to support the church. About sixty-five children attend the elementary and Sunday Schools. The school receives government support.

Devon Pen School is situated six miles beyond St. Joseph's. The property measures one acre of land. There are fifty-six Catholics here, of whom about twelve attend the Wednesday mass and eight approach holy communion. The average attendance at the elementary school is fifty children, but of these only six are Catholics. The school chapel measures 35 by 15 feet. The priest does not spend the night here, because the priest's room as well as the school room are far beyond the possibility of repairs.

These two small stations are used only for mass and school. There are no distinct church societies in these stations as it would be detrimental to the good work done at St. Joseph's, the parish centre, to which they are affiliated.

Mount Friendship Mission.—The Church of our Saviour, though two-thirds destroyed by the earthquake, has been rebuilt by the industry of the people. It is situated among the hills of St. Andrew, about thirteen miles from Kingston. The first ten miles are fine public roads, the last three are a combination of hills and gullies. The church is 50 by 30 feet, and has, adjoining it, a convenient sacristy and a large separate and secluded room for the priest. The services here are held on the First Sunday of the month, with the same order of exercises as at Above Rocks. The Catholic population is 430. One-half of that number attend Sunday mass. Though the people come out in fairly good numbers to attend mass, it takes the priest's ingenuity to make them join a society. Eleven people have thus far been induced to join the Apostleship of Prayer.

The elementary school has an average attendance of sixty-three children and receives government support. About the same number attend the Sunday School. The school is dedicated to St. Teresa.

Cassava River Mission.—Holy Family Church is situated eighteen miles from Kingston. Though the roads to this mission are always in good condition, yet they are exceedingly dangerous owing to their narrowness, the numerous gullies and the lofty dirt banks that border them.

This church, the youngest of these missions, is the most flourishing. It was built by the bishop, when, as a priest, he labored on these missions. The Catholic population was then scarcely twenty-five, now it has grown to more than 300. Fully 200 attend mass on the Second Sunday and 100 receive holy communion each month.

The church, which also serves as a school, is far too small for the congregation. It is a wooden structure, measures 50 by 30 feet, and seats about 200 people. The order of services here is the same as at St. Mary's.

There are thirty-five sodalists in the Sodality of the Blessed Virgin Mary and seventeen in the choir. The average attendance in the elementary and Sunday Schools is 110 children. This school also is supported by the government.

There are four acres of land on this property, with a house for the teacher. A two-roomed house, mud-walled and shingle-roofed, made excellent quarters for the priest; but in the year 1913 it began to give away to the continual rains. The walls are held together to-day by

odd bits of boards, pieces of zinc, etc. The priest sleeps and holds court in this.

The spiritual side of the work is not satisfactory. More than half of the people do not hear mass regularly. Perhaps the same proportion frequent the Sacraments three or four times a year only. They are very careless in sending their children to mass, to the elementary and Sunday Schools. Mass is said only once a month at these missions. If the priest were able to make frequent visits to the homes of the people, much good might be done. But one priest alone cannot do this. Sunday mass, Sunday service, the Apostleship of Prayer, the Sodality of the Blessed Virgin Mary, with their zealous men and women must do much of the missionary work.

Much progress could be made if the priest were residing nearer these missions. Living in Kingston he is eighteen miles from each of four churches, thirteen miles from the fifth and twenty-four miles from the sixth. Could he reside at Holy Family Church he would be five miles from one, six each from two, ten and twelve from the two others respectively. Let us hope that this change of residence will be brought about in the near future. There is certainly work enough in these missions to occupy the time and tax the strength of one, even the strongest priest.

(*To be continued*)

THE RIVERVIEW COLLEGE OBSERVATORY SYDNEY, AUSTRALIA

It was in 1903, upon Father Pigot's first return from China where he had been stationed on the staff of Zi-ka-wei Observatory, that he first conceived the idea of setting up a similar, even if temporarily not so pretentious an institution for the Society in Australia.

On returning from his second stay in China, and after visiting the famous Jesuit observatory at Manila (March, 1907), studying the practical detail work at Apia Observatory in Samoa (1908), and at the main European centres in 1911, Father Pigot at length was able to make a start at Riverview. Since then the college observatory has gone ahead by leaps and bounds in the estimation of scientists all over the world. A few opinions given below, by some leading scientists, are ample evidence of this.

The fame of the Riverview Observatory is mainly so far, the result of its work as a seismic station. But it is interesting to remark that Father Pigot's first ideas turned towards astronomy. Lack of instruments owing chiefly to the high cost of astronomical apparatus, and especially of a first-class telescope delayed the development of this branch. But it has only been delayed, not given up.

Meteorology is the third branch. It was started in November, 1907, and since February, 1908, an unbroken series of meteorological observations has been carried out three times daily, at 9 A. M., 3 P. M., and 9 P. M. The results are forwarded to the Government Weather Bureau at Melbourne every month, as well as entered in the register here for future reference. They amount to about 600 instrumental readings monthly, irrespective of other observations, (clouds, &c.) The 9 A. M. readings are posted up for the community and boys every morning and the barograph and thermograph records every week.

Apart from this it must be said that so far, pride of place has been given to seismology. The program of the seismological work is not, as Father Pigot observes, "the mere *recording* of earthquakes. Still less is it the indiscriminate or sensational advertising of such records, but rather the collaboration in seismological research with the principal centres throughout the world, using instruments equal to theirs in every detail of modern requirement and not cheap or inferior models so often met with. This program to be carried out by the prompt and regular issue of 'Seismological Bulletins' to these centres similar to, and in exchange for theirs—containing exact analytical data of every earthquake recorded at Riverview—the data being quantitative and not merely qualitative, absolute and not merely relative values."

After six years' waiting, the two-roomed seismograph cellar at Riverview has been completed by enclosing it entirely in an outer shell so as to protect it from temperature alterations. The result has been eminently satisfactory. Connected with the above by a covered passage, a small four-roomed cottage has been built, thus enabling the clerical work, measurements, calculations, printing, &c., to be carried out on the spot as well as the manipulative details connected with the recording papers, a) going on, and b) coming off, the seismographs.

The four rooms are, in the order in which they lie: 1) The preparation room, or small laboratory for carbonising and fixing the papers, &c., 2) an assistant's office, where the clerical work is mainly done; 3) the director's office,—computing room and library, where the measurements and calculations are made and the records carefully filed for future reference, and for the taking of photographic copies for transmission to the other observatories, in special cases; 4) a bedroom for one of the assistants who also acts as caretaker.

All this has been possible owing to a grant of £750 which Father Pigot, S. J., has been endeavoring for many years to secure from the government. He applied for this grant for two purposes: 1) The carrying out of the above mentioned additions to the seismic station; 2) the purchase of the now famous Russian seismograph which has been installed in many of the great European seismological observatories, but not as yet in the southern hemisphere. He has been waiting about five years for funds to purchase this instrument, and applied, in 1911, to the Royal Society of London (Grant Committee) with that object, and subsequently to the Commonwealth Government, but without success. After a delay of now two years since his appeal to the State Government, the money asked for has finally been granted. The buildings have been therefore, finished, and the order for the new instruments has been sent on to Europe. It may be added that this grant does not quite cover the cost of the material required for the building, nor the complete cost of the instruments. Had not the services of Brother Forster, S. J., who is an expert builder been available, the said grant would have been hopelessly inadequate.

The geographical position of Sydney, situated as it is, so comparatively near to the origins of many of the largest earthquakes of the world (Southwest Pacific Ocean), renders accurate data of these earthquakes at Riverview of great value to the far-off European observatories where they are also recorded and carefully studied. In this connection it may be of interest to quote the words of Professor Wiechert, Director of the Geophysical Institute, Göttengen: "The earthquake station which Dr. Pigot has installed at the Riverview College Observatory, near Sydney, is in my opinion of the greatest value for international research in seismology. The value of this station lies in the possibility of studying the epicentres and special characters of all the great earthquakes of the southwest Pacific, which are of great significance for the development of geophysics."

In addition to the above, other branches of seismological research claim a large amount of attention, e. g., micro-seismic tremors and their relation to cyclonic storms in the neighboring ocean; so-called brady-seismic movements, &c. The occasional publication in scientific periodicals of original memoirs dealing with these and similar problems of great theoretical interest and much engaging at present the attention of seismologists (several of which questions are in progress of study here already), is, of course, greatly to be desired *ad majorem Dei gloriam* but is impossible till the personnel is increased, as the routine work must be got through first of all.

A few, of many, encouraging expert appreciations of the work done in the Riverview Observatory show, better than a lengthy and detailed description, that the work deserves continuation and development.

The late Sir George Darwin, K.C.B., F.R.S., Trinity College, Cambridge, wrote (1910), "It is interesting to learn of your activity in seismology . . . With congratulations on the excellent work you are doing in Australia."

Dr. A. Angot (Paris)—Director General of French Meteorological and Seismological Service: " . . . Ces observations (Riverview Bulletins for 1909) seront pour nous d'un grand interêt, comme venant d'une region d'ou nous ne recevions jusqu' ici aucune information."

Mr. Batacchi, F.R.A.S., late Government Astronomer, Melbourne, wrote (1910): "I sincerely congratulate you upon the establishment of your new Seismological Observatory and upon the beautiful instruments which place it far and above all the others existing in Australasia. Your paper, and the results you give, show clearly that the instruments of the official observatories, cannot compete with yours. . . . "

Finally, to omit a long list of other prominent seismologists, the Australasian Association for the Advancement of Science, Congress in Sydney, 1911, Recommendation No. 2, approved: "That the Council directs the attention of the Government of Western Australia, South Australia, New South Wales and Victoria, to the desirability of increasing and improving the seismological equipment of their respective observatories, in order to fulfil such modern requirements as are represented, for example, in the first order seismological station in the St. Ignatius' College Observatory at Riverview."

However circumscribed Father Pigot's efforts may have been up to this and however hampered by lack of financial support, this late grant from the government has at least been instrumental in at last properly housing the instruments, and will, we hope, be but the forerunner of much more encouraging help—at latest after the war, in keeping in its present position the Riverview Observatory as the first and foremost of Australasia.

MADURA MISSION

Quinquennial Review of Education

A grandiloquent title, yet not for mere trifles. At least in India teaching, like preaching, is one of the mainsprings of mission work. It acts on the coming generation by shaping the souls of "those who are of the household of the Faith" and by enlightening those who still sit in the darkness of death. It thus partakes both of parochial and of evangelistic work. But to what extent and with what results?

The figures given below manifest quiet, steady growth in all directions during the last five years. The Catholic population has increased by almost five per cent; but the total number of scholars by nineteen, and that of the students in college and high schools by forty-seven per cent. Let us help our readers in Christian America of the twentieth century to realize the case for pagan India in mediaeval circumstances.

One feature that will strike them is the backwardness of female education. Only 5,000 girls among our 25,000 pupils in 1916! This is so, because Indians, and our Christians too, do not see the use of educating their womenfolk. An old Indian proverb likens knowledge in a girl to a knife in the hands of an ape. In towns antagonism to female education has now made room for tolerance; but in rural areas parents scorn the very idea of it. Let the learned say how female education fared in Europe six centuries ago outside Church influence.

Again we have not yet 10,000 Catholic boys in our primary schools out of a Catholic population of over a quarter of a million; even this attendance is irregular and quite subordinate to work in fields and pastures. But there is no such thing as compulsory education in India. Educational enthusiasm is rare and the *paterfamilias* holds that what was good enough for his father

and himself will do for his son. Be it said, however, that a good many Catholic boys attend other schools, not under mission management; for here anybody can set himself up as master of the R's, if not Master of Arts, just as any quack can sell drugs. Of course, for government recognition and grant-in-aid, good will alone is not enough. Finally, from figures, too many to be given here, we know for certain that our Christians are far ahead of Hindus and Mahometans in point of literacy. As a rule the large population of India, one-fifth of mankind, is poor because it is ignorant and ignorant because it is poor. The government itself still believes it can no more than *begin* the task of educating such a multitude. Here lies the opportunity for Christian missions. How do we use it? A literate person means, in India, anybody able to read and write a letter. His knowledge of the three R's, or the four if we include religion, may amount to little. Yet a Catholic day school helps to keep and to spread the Faith, to inculcate at least the elements of religion and to raise the level of thought. This is why the missions maintain to-day 376 village schools, modest buildings, if you like, for which Mother Earth supplies on the spot wherewith to erect walls and the palm trees of the neighborhood give the leaves and rafters wherewith to roof it in; yet institutions in which souls are raised to higher things.

Passing now to higher education, we find here too the features it has in all lands: imposing structures, a well-paid staff, expensive laboratories and libraries and a large outlay of material and men. Twenty-five of our Fathers, not to mention scholastics, and eleven Fathers in the Sacred Heart scholasticate, give now their full time to this work, while French and Belgian nuns place their culture, faith and devotion at the service of their Indian sisters.

The figures below again show steady growth. The number of college students increased in five years from 1,752 to 2,212, and that in the four highest courses from 327 to 988. This increase is due in part to the introduction of the School Leaving Certificate scheme and of alternative pass and honors courses for the degree of Bachelor.

Curiously enough in our own institutions our Catholic pupils form the majority in elementary and the minority in higher education. The great affluence of Brahman students to college classes explains this. But all our institutions, except our two training schools for teachers,

are open to Christians and non-Christians alike. This is a deliberate policy based upon several reasons:

(1) The Church predicates for herself the right to teach her children knowledge, both religious and profane. In this pagan land our strength lies less in numbers than in the worth of single members. On the other hand, education is a good means of approach to the non-Christian, our sole evangelistic opportunity for certain classes of people.

(2) As we need institutions for Catholics, it is both easy and inexpensive to admit non-Christians also. The more pupils we get the better becomes the financial situation, and open competition has so far a wholesome influence on our Christian pupils.

(3) Our educational work is not only constructive, but also protective. If we maintained no schools, our pupils would frequent Protestant, pagan or neutral institutions. Government schools and colleges profess religious neutrality, a pledge often hard to keep, because indifference and agnosticism are so akin. The budding philosopher who joins the chorus of infidels like Kant, Mill and Spencer is crowned by the university with the same laurels as the disciple of Aristotle and St. Thomas.

Now as to results, the success of our educational work for Catholics is beyond question. We only wish that more and more talented Catholic boys would avail themselves of their opportunities. For Hindus and Mahometans we maintain at least a Christian atmosphere and afford a remote preparation for baptism at a time when young minds are most accessible. Actual baptisms occur when the school or college courses are over. Neophytes of the middle and lower castes find caste-fellows among our Christians, whereas the movement of conversions among Brahmans, begun in 1894, necessitated the creation of a special Brahman settlement, St. Mary's Tope, in Trichinopoly. But the majority of our former Hindu scholars cannot easily be followed up by lectures, associations, or even personal relations. We hope the good seed sown will bear some fruit, and remember that "more things are wrought by prayer than this world dreams of."

A word more about Church and State in India. There is no Concordat and no established Church. But as the interests of Church and State travel a long way together on the field of education, the British Indian Government rightly feels bound to cooperate, at least implicitly, with the Church. It helps impartially all institutions that conform to a certain standard and sub-

mit to its control. The first clause of the grant-in-aid code states that "grants will be given without reference to any religious instruction, to all schools which impart sound, secular instruction." So far missionary colleges are the most numerous and the best. Government institutions teach no religion and have found no way as yet to teach good morals successfully without religion. But the government recognizes the value of direct religious teaching and encourages by liberal grants-in-aid the institutions that impart it. The dual basis of missionary schools side by side with those of government schools saves the situation. Moreover, no conscience clause is as yet enforced. It would be a blunder. We may teach religion in public and in private out of school hours. Protestant institutions give a compulsory Scripture course every morning. They make it palatable by asserting that the knowledge of the Bible is essential for understanding the English classics: moreover they exempt from attendance those whose parents object to Bible classes on conscientious grounds. One educated non-Christian lately complained in print that Protestants "ram the Bible down the unwilling throats of Hindu students." Another non-Christian, the editor of the *Indian Social Reformer*, maintains that "the Bible lends itself better than any other book to the teaching of good morals in schools." Catholic institutions have repeatedly tried some course of natural ethics for non-Christians with variable success. The gist of our influence lies not in lectures, but in good example, the discreet use of opportunities and in all that fosters a Christian atmosphere and breaks down pagan prejudices and misapprehensions as to the nature of Christianity.

Here are some fresh testimonials about the value of our educational work. Lord Pentland, Governor of Madras, on a recent visit to St. Joseph's College, at Trichinopoly, remarked with eulogy that our former pupils were not only good graduates, but loyal citizens and men of character. The same governor lately asked in another part of the mission, at a meeting of the Tinnerelly District officials, for a candid opinion of the value of mission schools. A Mahometan deputy-collector said in response that in government and other schools, teachers were keen on examination results, whereas the chief object of mission schools was to form a good character in the pupils committed to their care. Finally the Honorable Srinivasa Sastri, member of a Legislative Council, has lately issued a pamphlet un-

friendly to mission schools and the contention of which is that the government should introduce a conscience clause in India, as has been done in Ceylon. Yet we read in that booklet the following: "Dull must be the mind that cannot appreciate the great work of the missionary in India and hard indeed the heart that will deny him his meed of glory. Turn where you will in the field of education, you will see that the missionary has led the way and been a shining example. How invaluable, even if we forget all other things, are the lessons in organization, persistence of endeavor and devotion to the cause of the poor, that we have learned of him!"

We only wish the honorable member to learn still more of him.

MADURA MISSION EDUCATION FROM 1911 TO 1916

	Elementary		Higher	
	1911	1916	1911	1916
Schools for { Boys	314	331	8	11
Schools for { Girls	39	45	8	9
Teachers for { Boys	518	588	159	212
Teachers for { Girls	154	200	58	64
Christian Boys . .	9,011	9,425	1,204	1,897
Non-Christian Boys .	5,304	6,340	1,907	2,817
Christian Girls . .	2,651	3,448	604	808
Non-Christian Girls .	642	563	222	267
Total Scholars .	17,608	19,776	3,937	5,789
Increase . . .		12.3 %		47 %

	1911	1916	Increase
Grand Total–Scholars . .	21,545	25,565	18.7 %
Catholic population . . .	254,966	267,010	4.7%

J. C. HOUPERT, S. J.

BOOKS OF INTEREST TO OURS

The Mass Every Day in the Year. The Missal, Translated and arranged by Edward A. Pace, D.D., and John J. Wynne, S. J. The Home Press, 33 East 41st Street, New York. Leatherette, $1.50; Leather, $2.00; Calf, $2.50; Russian Leather, $3.00.

We take the following from the "*Catholic News*," New York.

In "The Mass, Every Day in the Year" Dr. Pace and Father Wynne have availed themselves of all the good points of the Sunday Mass-book which Father Wynne published so satisfactorily a year ago. That book became popular at once, and over 60,000 copies have been sold.

This latest Missal is printed in large, legible type on fine India paper, with good open spacing between the lines, clear headlines, so that one can easily find any part of the Mass and keep it for reference with the marking ribbons attached to the book. It is all in English, with no confusing Latin references. No part of the Mass is abbreviated. Every prayer, every antiphon is given in full. When the reader must go from one part of the book to another he is directed to do so by precise page references, and when finished with that part of the book he is directed by the same system of page references back to the page he has left or elsewhere in the book. Explanations of the parts of the Mass, whenever they are necessary, are given in a few simple words, so that all may grasp them without delay or distraction. At the head of every feast or saint's day is a brief explanation of the feast, or short life of the saint, freshly written from the most reliable source. The book is itself a series of miniature Lives of the Saints, telling when they were born, what they did, when they were canonized.

The Missal is complete, containing all the special prayers and services connected with the Mass. The Asperges and Prayers after Mass; Blessing of Candles, Ashes, Palms; the Holy Week services complete; Processions, Rogation Days, Forty Hours' Adoration, Benediction of the Blessed Sacrament, the Absolution after Mass for the Dead, Various Prayers for the Dead.

Besides, there is a new and brief form of devotion for confession and Holy Communion, showing how to employ the prayers of the Missal and other parts of the Mass when preparing for the pious reception of the Sacraments.

Perhaps the most important feature of this new Missal is the calendar that goes with it. No matter how minute or precise the directions printed in any Missal may be, they cannot possibly specify all the changes that occur in each

day's Mass. The variable days of Lent, of Advent, all the Ember days, all the movable feasts, and the varying date for each Sunday, all occasion changes and, therefore, necessitate new and special directions for almost each day's Mass. To follow these changes priests have a regular Ordo or calendar for each year. A similar calendar goes with this Missal in order to help the laity to follow each Mass just as the priest reads it. This calendar is the first of its kind ever published and gives not only the change in any Mass, but specifies the precise page on which the prayers or other parts of the Mass so changed may be found. It is so neatly arranged that it will be like an insert in the book. It solves once and for all the most difficult problem that the laity have had thus far in following the Mass with the priest at the altar.

Very few Catholics are aware that seventy-eight days a year each Bishop is obliged to say Mass for all the souls in his diocese and each pastor for all his parishioners. These days are indicated on this calendar, and this alone should be an incentive for as many as possible to hear Mass on such days in union with the Bishops and priests who offer the Mass for them. The calendar also indicates when the priest is free to offer a Votive or Requiem Mass instead of the Mass for the day.

The book contains 1,500 pages, yet measures only 6x4x1⅛ inches. The bindings are in the best workmanship.

Prose Types in Newman. A Book of Selections from the Writings of John Henry Cardinal Newman. Edited with Notes and Studies by Gilbert J. Garraghan, S. J., St. Louis University. Price, 75 cents. Schwartz, Kirwin and Fauss, 42 Barclay Street, New York.

The aim of the "Prose Types" is two-fold: *primarily*, to furnish the student material for a critical study of the five recognized forms of discourse or normal types of literary expression; and, *secondarily*, to open up to him, in all its literary charm and wide range of subject-matter, that great body of classic prose which the English-speaking world has come to associate with the name of Cardinal Newman. The book is, therefore, at once a manual of rhetorical analysis and, if one may so express it, a first-book in Newman. The number of Newman anthologies, edited for school use, that have made their appearance in recent years, evidence that this author is assuming more and more a place of importance in the study of our English classics. But what differentiates the "Prose Types" from its predecessors is, the use which it makes of the selections embodied to illustrate the principles and methods of the five recognized types of literary composition. The book might be described as a laboratory-manual of rhetorical theory, if the description did not suggest a treatment in which minute and deadening analysis holds the field to the neglect of the merely literary features of the

texts under study. The method followed, with its suggested studies and analyses, is indeed that of the laboratory; but the suggested studies and analyses are moderate in number and broad in scope, and aim only to bring to the surface and impress on the student's attention the fundamental processes and mechanics of composition. Such method entails or need entail no sacrifice of the larger and nobler aims of literary study.

The selections, thirty in number, are grouped under the five heads of narration, description, exposition, argumentation and persuasion. Each group is preceded by a summary of principles and definitions bearing on the type illustrated, the purpose of these summaries being to furnish the student with a compact critical apparatus for ready use. Moreover, each selection has its one or two pages of pertinent questions and studies, which are suggestive in character and indicate a method of study rather than exhaust even remotely the possibilities of criticism as regards the texts under study. A group of Topical Outlines, five in number, will be of service for an occasional review of rhetorical principles or for a systematic study of those principles as illustrated in one or more of the selections. Finally, a brief compact glossary of proper names and of literary and other allusions rounds off the volume.

The normal place for the "Prose Types" in English study is the fourth or last year of the High School. Here the principles of narration, description, and other composition-types are reviewed for the last time. It is the fitting complement to the course in High School English.

What more agreeable or profitable way of making this final review than in company with an author whose works are a great, if not the greatest outstanding example of classic English prose? However, while the "Prose Types" will be used to best advantage in Fourth Year High, it may do excellent service at other stages in the English course. This is particularly true of College Freshman. As a text for Freshman English, "Prose Types," with its wealth of material for the study of literary processes that may call for some insistent review and emphasis at the outset of the course in College English, will be found suitable and effective.

A Brief Commentary on the Little Office of the Blessed Virgin Mary. By Father Charles Coppens, S. J. B. Herder, St. Louis, Mo. Price, 50 cents.

A splendid little book that will be of invaluable assistance to the Directors of Sodalities for the Young, is the "Brief Commentary on the Little Office of the Immaculate Conception of the Blessed Virgin." Such scriptural invocations in the Office, as David's Tower, Gideon's Fleece, Rose of Sharon, etc., unmeaning things to most of the young sodalists, are here in Father Coppens' clear, concise way shown

to have a wealth of symbolic meaning. The Introduction contains a short explanation of the Canonical Hours, followed by an elegant English version of the Office with commentary on the versicles and hymns. This Brief Commentary should be in the possession of all Directors of Sodalities for the Young, as it will surely give ample subject matter for talks on the meaning of the Office and will make for a more devout recitation of it.

Corrections et Additions a la Bibliothèque de la Compagnie de Jésus. Supplement au "de Backer-Sommervogel." Par Ernest M. Rivière, S. J. Quatrième Fascicule 1914-1917. Toulouse, Chez l'Auteur, 9, rue Montplaisir.

When reviewing the second and third fascicles of this work in Vol. 43, of the WOODSTOCK LETTERS, page 230, we said: "Perhaps it is not so well known that Father Rivière has been engaged for some years now in making corrections and additions to the ten folio volumes of 'de Backer-Sommervogel.' Recent researches have given us new discoveries and more accurate information." The present folio addition is the fourth fascicle, 1914-1917, and it keeps up the splendid record of the preceding issues.

Once more we would call the attention of all Ours to this work, as it depends very largely for its support on the subscriptions received for it from our houses.

Latin Quantity: By Francis X. Talbot, S. J. Loyola School, New York City. Price, 10 cents.

When the teacher begins to teach the Latin poets, he finds himself confronted with a real difficulty. He realizes that his pupils will make but little progress without a knowledge of Latin quantity while at the same time he looks in vain for some suitable manual of Latin Prosody which will meet his want without burdening our already crowded curriculum. In these circumstances Casserly's Latin Prosody, our traditional manual is an impossible book. The pupil cannot spare the time to decipher the often questionable Latinity and memorize the jingle of rule and exception all huddled together as the exigencies of the verse demanded.

The compiler of this pamphlet has faced the same problem and in the work before us has given us his very practical solution. From this little book the superfluous has been omitted and the necessary rules and exceptions have been compressed as far as clearness permitted. The arrangement of the page, with variations of type for rule and exception, makes a very special appeal to the eye, an important advantage as all teachers of experience know. Great discrimination has been used in the method of dealing with exceptions and only the more frequent ones are noted. The treatment of the Greek derivatives in a separate appendix is a departure from the traditional method which should prove helpful.

The book may appear too jejune to teachers who ambition to produce a Sarbievius, but it certainly meets all the require-

ments of Latin versification as we find this subject in our present schedule. It is a pleasure to give an unqualified approval to this pamphlet and recommend its adoption by all classes of Latin Prosody.

Songs of the Soul. By Rev. J. F. X. O'Conor, S. J. John Lane Co., 120 W. 32nd Street, New York. Price, $1.00.

"Songs of the Soul" is the name of Father J. F. X. O'Conor's latest work. The title is well chosen, for indeed each song is a soul-echo sounding the joy of earth and the happiness of heaven. The sorrow of earth too, has its place in the Songs but is cheered by the spirits of light and hope that point heavenward on every page. There is, of course, none of the railing at God and His ways that we find in the poetry of those who weep without hope and rejoice without thought of the God of joy. Here we have real songs of the soul that has her home in God.

Forty-four beautiful illustrations adorn the little volume of spotless, white cover. Each illustration is a meditation in itself, but coupled with the soul-song on the opposite page will supply food for thoughtful hearts during the heat and burden of the day.

NOTE. We call attention once more to a precious little work, which was reviewed in Vol. 45, p. 391, of the LETTERS. The title of the work was *R. P. Claude Aquaviva, S. J. Exercises Spirituels.* Father Terrien, S. J., writes us that the "Golden little book" can be obtained not in Tours, as was said in our previous review, but in Paris, from M. Felix Paredes, 8 rue de Varenne, 7e. Price, 90 centimes.

ANSWERS TO QUERY

WHO WAS BROTHER BERNARD?*

In the letters of St. Ignatius and of St. Francis Xavier, the Chronicle of Polanco, the diary of Nadal and the Spanish life of St. Francis Xavier found in the *Monumenta Historica, S. J.*, the name *Bernardo el Japón, Bernardus Japonensis, Bernardo giaponese* occurs frequently enough to allow us to reconstruct a fairly complete narrative of this fervent neophyte from the time of his conversion to his death.

On the Feast of the Assumption, 1549, Francis Xavier, "against the will of the captain, the sailors and the devil himself", to quote his own works, arrived at the port of Cagoxima in Japan. Here Bernard lived and here he heard for the first time the story of the Christian religion. Grace soon touched his heart and Francis had the consolation of making his second convert in Japan. Once a Christian he devoted himself entirely to the service of Francis and helped

* See Query in the October number of the LETTERS, 1916.

him in many ways. When the time came for Francis to leave Japan for India in November, 1551, Bernard gave up friends and country and attached himself to the party of Xavier.

In the spring of 1552, Francis was sending messengers to Europe to win from the heart of Ignatius new missionaries for Japan, and Bernard went with them to plead the cause of his countrymen and to see the pomp and splendor of Christian worship in Europe. It would seem that Xavier at this time did not think of his entering the Society, for in a letter of introduction to Simon Rodriguez, he recommends Bernard's devotion to the Passion and thinks it quite possible that he may wish to make a pilgrimage to the Holy Land.

Joyous was the welcome he received when the ship put in at Lisbon in the September of 1553, and many were the eager questions about Father Francis and his work and the souls he had won for God. Little they knew and little Bernard knew that Francis' work was over and that he had gone to his reward.

In the beginning of the year 1554, Bernard expressed a desire to enter the Society and Father Nadal, who was Visitor of Portugal at the time, gave orders that he should be admitted. Here we meet with a difficulty. According to the Vita S. Francisci Xaverii, published among the *Monumenta Xaveriana*, "he was received by Father Ignatius as a Brother" and this would imply that he did not enter the Society until he met Father Ignatius in January, 1555. Opposed to this we have a letter to Father Ignatius from Lisbon on May 8, 1554, in which it is stated "Bernardus iaponensis Societatem ingressus est." Moreover, Polanco, narrating the events of the year 1554, says, "P. Natalis eum in Societatem recipi iussit." The phrase "*rescibido* (*sic*) *por Hermano*" in the Vita S. Francisci Xaverii mentioned above is technical for reception into the Society and consequently will not admit of any such interpretation as "welcomed" as a Brother. The only plausible solution seems to lie in the fact that the author of the Spanish Vita S. Francisci Xaverii writing at a much later date was not conversant with all the facts and mistook Bernard's visit to St. Ignatius for his admission into the Society. A letter of Father Francis Anriquez to St. Ignatius from Coimbra on August 31, 1554, tells a very quaint story that seems to prove that Bernard was a Jesuit before he met St. Ignatius. Despite the giant strides he had made in virtue, the dear, good man found the saying of a culpa a very trying ordeal. Then some of the Fathers of the college taught him how salutary the practice was. And lo ! Brother Bernard "semel atque iterum, iniussus veniam in refectorio a fratribus petivit absque Patris (Rectoris) licentia, credens id fratres facere." The story needs no comment, for we know that laymen, however pious, are not admitted to the privilege and humiliation of saying a culpa.

Father Miron sent him to Coimbra, presumably to begin his noviceship. On July 17, 1554, he left Coimbra en route to Barcelona where he was to meet Father Nadal and accompany him to Rome.

Since his arrival in Europe he had never enjoyed good health. The long voyage and the change of food and climate left him weak and sickly till the end of his life. We are not surprised then to learn that this journey to Rome had to be interrupted. Fever and the pain caused by gall stones detained him at Salamanca and again at Segovia. In this latter place it is interesting to know that he was the guest of Luis de Mendoza whose house we are told was "quasi hospitium Societatis."

During the Christmas holidays of 1554 he stopped at Naples where he gave edification to all the brethren and in the words of Polanco "proved himself a not unworthy disciple of his master, Francis Xavier."

A letter from St. Ignatius dated January 13, 1555, assures us that Bernard at last reached Rome. Nothing is told us of this meeting between Ignatius and the foreigner who had only two years before spoken with Master Francis in far-away India. We can only imagine the burning words that would pass between the man who owed his Faith to the preaching of Xavier and the man who had given Xavier his first inspiration to preach that Faith. At Rome, Bernard stayed many months enjoying the splendor of the holy city and feasting his eyes on the gorgeous ceremonial that always adorned Christian worship in the heart of Christendom. He had the consolation of an audience with the Pope and saw many of the principal Cardinals.

The rest of his life is briefly told. Towards the end of October, 1555, we find him in the party of Luis Gonsalvez de Cámara passing through Florence on his way back to Portugal. He reached Lisbon at the end of the year 1555 and went almost immediately to Coimbra. It was probably here that he took his vows. But he was not destined to live long that religious life he loved so intensely. The sickness that had been with him since his arrival in Europe weakened him more and more and he finally succumbed to its ravages. The date of his death is not told by any of the various sources available but they all unite in assuring us that he died piously at Coimbra while awaiting a suitable opportunity to return to Japan.

It would be a pleasure to have some details of his age and personal appearance, but the first Fathers of the Society were too much attracted by the deep faith and simple piety of this man who had so recently been won from Paganism to think of recording such things. His life seems to breathe the old-time sanctity that men associate with the first Christians. He had a deep appreciation for the mysteries of our holy Faith, reserving his heart's best love for our Lord in

the Blessed Eucharist. On him as on all the Japanese the Passion of Christ made a profound impression and this devotion helped him all unconsciously to invent a new objection for those who find the study of Hebrew a vexatious burden. In his simplicity he could not understand how Christians and priests could study the language of those who had put Christ to death so cruelly.

Like Alphonsus Rodriguez and many another humble, unlettered Brother of our Society, he had the rare gift of discoursing with a sacred unction on spiritual things. Father Nadal tells us how all unexpectedly Brother Bernard was called upon to speak to them of the angels and how his words revealed a deep spiritual insight which astounded even the wisest of those who heard him.

The following story which must bring to an end this already rather lengthy answer to our query, illustrates very beautifully the spirit of prayer which this holy soul possessed. Bernard on his arrival in Portugal showed a great desire to learn whatever would help him in his new life, but sickness soon interfered with such eager ambitions. When he was well enough to follow they explained the Our Father to him. He wished to learn no more, for this prayer filled him with sweet consolation and rich were the treasures he found in its sacred words. "Let me", he said, "meditate on the Our Father and obey my Superiors; I ask no further knowledge".

E. D. SANDERS, S. J.

Another writes: Sacred Heart Novitiate, Los Gatos, California, December 29, 1916.—Bernard of Kagoshima (de Kagoshima) was a native of that city and after his conversion and baptism accompanied St. Francis Xavier to Yamaguchi and thence to the capital, Meaco or Kyoto. The Saint brought him to Goa on his return from Japan, and as the young man wished to enter the Society, St. Francis, wishing to present to our holy Father, St. Ignatius, the first fruits of the Church in Japan, sent Bernard to Rome. After his novitiate he was destined by St. Ignatius to return to Japan, but only reached Portugal where he died a saintly death at the Novitiate of Coimbra, at the beginning of December, 1555, about two years after the death of Xavier.

This is in brief, the account of Brother Bernard. Should you desire a longer sketch, which might be interesting to the readers of the LETTERS, I am at your service. However, if you desire some references, I give them: 1. Ménologe (Assistance de Portugal, Part II), P. Elesbande Guilhermy, S. J., Dec. 1st. 2. Orlandini–Hist. Soc., Part I, p. 451. 3. Patriguani–Menology, April 8, p. 70. 4. Franco–Ann. Glor. p. 710. 5. Ginnaro, Saverio Orient., p. 2. 6. Letter 18 of St. Francis Xavier. 7. History of St. Ig., Bartoli, Vol. II, C. VII, p. 136.

PIUS L. MOORE, S. J.

OBITUARY

Father William S. Singleton

Father Singleton died of pneumonia at St. Joseph's Hospital, Philadelphia, on Monday morning, December 20, 1915, at a quarter past two o'clock, after a few days' illness. Not only were his religious brethren grief-stricken by his unexpected death, but many priests and religious communities, as well as students of St. Joseph's College, over whom he had influence and to whom he had endeared himself, were shocked and saddened by his sudden demise.

Father Singleton was born in New York City, on November 25, 1865. He received his early education in the parochial school of St. Francis Xavier's, New York, and spent six years at St. Francis Xavier's College. On August 15, 1883, he entered the Society of Jesus and made his two years' noviceship at West Park on the Hudson. After two more years of classical studies at Frederick, Maryland, he went through a three years' course of philosophy at Woodstock. In 1890 he began his career as a college professor at Holy Cross, Worcester, Mass., where he taught for three years, and then for two years in his old Alma Mater, St. Francis Xavier's, New York. In 1896 he returned to Woodstock for a four years' course of scholastic theology. Here he was ordained priest in 1899. Having completed his theology he made his "Third Probation" at Florissant, Missouri, and was then appointed professor of the classics to the young Jesuit scholastics at Frederick, Maryland, where he pronounced his last vows, February 2, 1901. After some years of teaching in Boston College and Loyola College, Baltimore, he came to St. Joseph's College, Philadelphia. During his three years' teaching in this college a memorable event occurred, which created a sensation in the city and made Father Singleton widely known as an educator and scholar. He prepared and directed in February, 1905, the presentation in the original Greek of Sophocles' tragedy, Oedipus Coloneus, by the students of St. Joseph's College. In 1906 he was appointed prefect of studies, an office which he held until 1911, when he was transferred to New York as minister of the Loyola School. He returned, however, the next year to Philadelphia, as professor in the college and assistant priest in the church. In the church he heard confessions on two days in the week, was also confessor to the college students, was director of the Confraternity for a "Happy Death," was chaplain and spiritual director at the

Archbishop Ryan Memorial Institute for Deaf-Mutes, and had moreover a congregation of adult deaf-mutes at the Gesù, gave lectures at the Teachers' Institute at St. Leonard's and at the Arch Street Convents; gave lectures also at the Chestnut Hill Academy and at the Dominican House of Retreats, and was director of the Children of Mary at the Broad Street and Columbia Avenue Convent. Father Singleton had for years given retreats in convents and academies. The last retreat, he gave, shortly before his fatal illness, was to the Little Sisters of the Poor, Germantown.

Father Singleton was a very accomplished man. Besides being a ripe classical scholar he was a good preacher, an interesting lecturer, a devout and edifying priest and a faithful religious. His was a singularly amiable and attractive personality. His very presence diffused sunshine wherever he appeared. Whoever came in contact with him was captivated by his charming manners and cheerful talk, and became his friend. A most beautiful trait of his character, the predominant trait, was his self-sacrificing charity. He was ever ready to go out of his way to do a kindness to others; it seemed to be a pleasure for him to make others happy. His cheerful, smiling countenance drove away gloom wherever he was present. He was popular with the college students, beloved by his brethren in religion and by hosts of friends.

Father Singleton must have had a premonition of his impending death, for on Saturday afternoon, when hardly anyone regarded his condition as dangerous, he insisted upon receiving the last Sacraments, and he did receive them with great fervor and devotion. He expressed his belief, not fear, that he would be dead before Christmas. He renewed his vows, spoke of his gratitude to the Society of Jesus and of his happiness to have lived and to die in the Society of Jesus. He declared his resignation to the will of God and made the sacrifice of his life. When, shortly before he expired, he became delirious, his wandering thoughts were about holy things and his words were words of benediction. It was a beautiful, a happy death, the blessed death of one who died in the Lord. But how we shall miss him! R. I. P.—*Gesu Bulletin.*

Father F. X. Kuppens

Rev. Francis Xavier Kuppens, S. J., last surviving companion of Father Peter DeSmet, the pioneer builder of our Catholic Indian Missions in the West, passed away at St. Stanislaus' Seminary, Florissant, Missouri, on April 8, 1916. Here, prevented by chronic rheumatism from engaging in

the active ministry, but mentally alert and vigorous up to the end, he had spent the last fourteen years of his life.

Father Kuppens was born in Turnhout, Belgium, June 18, 1838. Ever since the day when St. Francis Xavier wrote imploringly from India to St. Ignatius Loyola to send him Belgian missionaries, the sons of the little Catholic kingdom, now so sorely tried in the crucible of war, have distinguished themselves on the foreign missions. As a mere boy in the Jesuit College of Turnhout, young Francis Kuppens looked wistfully beyond to the harvest of souls to be gathered in the New World, and so to America he came in 1857, entering the Jesuit Novitiate at Florissant on March 18 of that year. He was eager to be employed on the Indian missions and so, his noviceship and a brief course of philosophy and theology completed, he was raised to the priesthood, in Boston, July, 1863. A year later he set out by sea for the Pacific coast, crossing the Isthmus of Panama and landing at San Francisco, together with a party of Sisters of Providence from Montreal, whom he had been charged to conduct to St. Ignatius' Mission in Montana. From there he crossed the Rocky Mountains to St. Peter's Mission among the Blackfeet, on the Missouri River a few miles above the Sun River. Arriving there in November, 1864, he at once began a ministry, as strenuous as it was fruitful, among the Indians and whites of that wild region. Tall in stature and powerful in physique, his commanding presence at once gave him an ascendency among the Indians. Moreover, he was an expert horseman and an excellent swimmer, two accomplishments of the first importance in a newly opened country where railroads and bridges were unknown and the missionary had periodically to cover great stretches of the most difficult ground. In the spring of 1865, Father Kuppens said the first mass in Helena, Montana, in a small log cabin, as yet unfinished and lacking windows. At the same time he took in hand the selection of a site for the first Catholic Church in Helena in a locality of the city now known as Catholic Hill. In the course of his ministry he went from one mining camp to another, visiting Silver Creek, Montana City, Jefferson, Boulder Valley, Diamond City and Virginia City. At Silver Creek he selected a site for the church, he himself hauling the first log for the new building.

While stationed at St. Peter's Mission, Father Kuppens learned from some of his Blackfeet parishioners of the wonders of the present Yellowstone Park. Curious to see for himself this enchanted land of Nature's handiwork, he visited it with a party of young Indians as guides. Shortly after his return to the mission, he had the pleasure of meeting there for the first time the Irish patriot and Civil War hero, General Thomas Francis Meagher, then acting Governor of the territory of Montana. A warm friendship at once sprang up between the two. Father Kuppens com-

municated to the General what he had seen in the Yellowstone region and urged him to visit it. This the latter did a short time before his tragic death and on his return assured Father Kuppens that he would make every effort to have the government reserve the locality as a National Park.

In 1868 Father Kuppens was recalled from the northwest and assigned to duty at St. Mary's Pottowattamie Mission in Kansas. Part of his homeward journey was made in a novel manner. He had hoped to meet Father DeSmet at Fort Benton and take passage with him on the same steamer to St. Louis. But arriving at the Fort, he found that the Missouri River steamer bearing Father DeSmet had already started off on her course. He at once constructed a light raft with his own hands and in this precarious craft made his way with the current from Fort Benton to Sioux City, over six hundred miles distant, where he came up to Father DeSmet.

In the summer of 1871 Father Kuppens, in company with Father Peter DeMeester, was commissioned by his provincial to visit what is now North Dakota and ascertain the prospects held out for a mission among the Sioux bands settled in the neighborhood of Fort Sully and the mouth of the Grand River. He was hospitably received by the Indians, living for two weeks in the hut of Sitting Bull, as a guest of the great Sioux chief. The prospects for a mission, however, were meagre, and the two Fathers, after spending a few months among the Indians, returned to St. Louis. Thenceforth, until his withdrawal to the novitiate in 1902, Father Kuppens was employed in the parochial ministry, chiefly in Chicago, Cincinnati, and St. Charles, Missouri. Once only during the period from 1871–1916 did he resume his missionary labors among the Indians. This was during the years 1886–1890, when he presided over the destinies of St. Stephen's Mission among the Arapahoes of the Fort Washakie Reservation, Wyoming. The Sisters' house, a brick structure, erected by him in the face of distressing difficulties, still remains the most substantial and imposing of the mission buildings.

Direct personal contact in the capacity of missionary with Blackfeet, Pottowattamies, Sioux and Arapahoes gave Father Kuppens an unusually clear understanding of the Indian character and a grasp of the Indian problem as penetrating as that possessed by any other missionary of recent times. His interest in the cause of the Indian Missions never waned and nothing delighted him more in his declining years than to recall, and if leisure permitted him, to put on record his experiences of many decades before, when, as a young priest brimming with energy and zeal, he had followed in the footsteps of the great DeSmet. R. I. P.—*The Indian Sentinel, July, 1916.*

Father James J. Sullivan

At 12.05 P. M., on June 9, 1916, at St. Joseph's Hospital, Kansas City, Mo., Father James J. Sullivan, S. J., died piously in the Lord. His sickness was of comparatively short duration. Coming from St. James' Church, where he was an assistant to Bishop Lillis in giving confirmation, he was caught in a rainstorm and was thoroughly chilled, but he kept on with his work and there was no indication of a serious sickness. On Sunday morning, June 4, he was unable to say mass, and then it was insisted that a doctor should be called. He readily assented. The doctor examined Father Sullivan and stated that he was suffering from pleurisy. Forthwith, he was taken from St. Aloysius' Residence to St. Joseph's Hospital. The first day he had a fever of 103 degrees; on Monday the doctor pronounced that he had a well-developed case of pneumonia. On Wednesday evening he became delirious; on Thursday morning he was given Holy Viaticum and anointed. During this day he had frequent recurrences of momentary consciousness. On Friday morning early he began to sink more rapidly. Everything in medical science was done to save him, but his life work was done and our Good Master called him home to his reward.

In his death the Society lost a loyal son and the Church a great devoted priest. Even if the story of his life lacked interest, or awakened only ordinary emotion, the manifestation of profound sympathy, great grief and genuine loss evidenced by children, women, men, even priests and bishop would tell in forceful language, if not the real worth, at least the appreciation in which he was held. I can well understand how parishioners will warm toward a zealous priest on account of his devotion to their sick or dying, or because by influence or counsel he has befriended them at a trying time; but such a circle of devoted friends is limited and confined to a few chosen souls.

In the death of Father Sullivan each one seemed to have lost a sincere friend. I have never met in my experience any one whose death called forth such deep feelings of genuine grief. We can readily make allowance for the children, young women, or matronly women weeping over his coffin, but I have seen many strong, stalwart men of the parish choke up and the big tears course down their cheeks when they gazed on the mortal remains of the one they loved.

Bishop Lillis desired to celebrate the mass, and insisted that a Pontifical High Mass should be said. In deference to his wishes, since Father Sullivan was engaged in parochial

work, the custom of the Society was waived. The church could not hold the vast crowd that gathered to do honor to him at his final obsequies. The sanctuary was crowded with secular priests and religious priests of other orders. I was pleased to note Sisters present in the church from all the sisterhoods engaged in work in the diocese of Kansas. The Office of the Dead having been recited by all the clergy of Kansas City, Bishop Lillis said the mass. After the final absolution, the Bishop spoke in simple, earnest, soulful words of the dead priest whom he cherished with a great personal affection. It was not an eloquent sermon in the sense of appealing to strong, ardent emotions, but it was rich in the quintessence of eloquence, genuine pathos rising naturally from the subject and called forth by the superb zeal of the devoted priest. I knew the facts were more stubborn than even the good Bishop set forth, for in zeal for souls, in devotion to the sick, in consoling the afflicted and being an angel of comfort to those in distress, Father Sullivan was a priest far and away above the ordinary.

Father Sullivan was born on the 13th day of December, 1858, on Canal Street, Chicago, of good God-fearing Irish parents. In that bracing atmosphere where the faith was strong he passed his youth. In time he attended our Holy Family School; then later was a student at St. Ignatius' College. He entered the Society March 24, 1877. A few months after he pronounced his first vows, he was stationed at our Boarding School at Osage Mission. For two years he was the only scholastic at that seat of learning and I suppose his official position might be designated "ad omnia." The next year found him at St. Mary's, Kansas, as assistant prefect and teacher of one of the academic classes. He had very little time for self-improvement, intellectual development or learned leisure. Each scholastic had a full class, and, owing to the scarcity of men, all kinds of extras fell to the portion of those not otherwise engaged. The work seemed endless day and night. After his philosophy, Father Sullivan was again sent to St. Mary's. This time he was first prefect of the large yard, and taught logic to the class of First Commercial. Four years of his magisterium as a scholastic were spent, or perhaps better, were consumed in the hard gruelling labor of pioneer boarding colleges. He certainly was well trained in the school of self-sacrificing devotion. His fifth year of teaching was at Marquette College, during which time he taught Second Academic and was moderator of the debating society. He made his philosophical and theological studies at Woodstock, Md. He was an earnest student, had a good mind and stood well in his class, but he was not a leader; there were other minds which outranked his. In his fourth year of theology he gave evidence of superior ability. He matured slowly, or developed according to the mind of the Society, in fact, he was the rich flower of her training.

Father Sullivan was highly gifted by nature and dowered with splendid qualities. His keen intellect, his clearness of conception, his ready power of expression and his native eloquence in developing his thought not only held attention but gripped his hearers and made him to my mind an ideal professor of philosophy and theology. I always admired him for the stand he took against dictation in the higher faculties. In conformity with the earnest wishes of superiors, he explained the text book.

He was not the first professor of philosophy in our scholasticate at St. Louis University, but having passed his *ad gradum* at the close of its second year of existence, he was at once assigned to teach second year philosophy. It was a very happy appointment. His learning, clearness of conception, fluency of expression, striking personality and intense earnestness appealed strongly to his pupils, and high praise of his ability was on every tongue. It was a common opinion that in philosophy he was a professor par excellence. For six years he taught philosophy with great success to his pupils, credit to himself and honor to the Society. At this time superiors were making remote preparations for establishing a theological course at St. Louis University. His ability, success and special fitness for the work caused superiors to send him to Europe to make special studies in theology. He spent one year at Oña, Spain, reviewing theology. Here he had the pleasure of living under the distinguished philosopher, Father Urraburu, S. J. He always loved to speak with affectionate consideration of the kindness and wisdom of the government of the Society as exemplified in good Father Urraburu. His third year of probation he made at Angiers, France. During the Lenten period of his tertianship he was a missionary in England.

The Holy Scriptures tell us that "those who instruct others unto justice shall shine like stars for all eternity." The life work of Father Sullivan was dedicated to the training and fashioning of our philosophers and theologians in St. Louis University. Perhaps the most difficult task which can be assigned to a professor is to lecture on dogmatic theology. How ably Father Sullivan performed this most trying duty for ten long years, from 1899 to 1909, the many Fathers of the New Orleans, California and Missouri Provinces who studied under him can adequately testify. For about ten years he was prefect of the higher studies and hence it was his province to coordinate and subordinate all things to the obtaining of the best results. His old pupils treasure in fondest affection his affability, kindness, sympathy and particularly his self-sacrificing devotion to this greatest work of the Society. He gave the best that was in him and gave it generously with a prodigality of earnestness which is an inspiration to every devoted son of the Society. The success

of our theologate is in a great measure the fruit of his personality and devotion. He moulded and shaped its destiny and watched it grow until in the words of one of our Provincials "it could take rank with the best of the Society". In my humble judgment it is an unique glory for a Jesuit to be so intimately associated with and a prime factor in the greatest work of the Province.

Those who lived with Father Sullivan at St. Louis University will recall that his recreation or afternoon exercise generally meant some work of the ministry. He was in quest of some soul, the creature of environment or the victim of sin or excessive indulgence. He never wearied in well doing when there was a question of reclaiming a sinner, reconciling those who were estranged, or strengthening those who in their weakness called on him for help. Men were frequent callers at his room, asking his advice, seeking prudent counsel or desiring information on vexed questions. The only favor he ever asked of his friends was something with which to relieve the stress of poverty or to assist those battling against overwhelming odds. Nor was he satisfied with momentary or passing assistance, but despite his busy life he bent to this assumed duty with singular persistence. To his credit be it said that he never closed the door of hope, no matter how weak were those who sought his help, or to what depths they sank. As one of them told me, "I knew I always had one more chance with Father Sullivan." I do not think a finer compliment could be paid a priest. It is the word of mercy for a sinner. It is our duty as priests to uphold the law and preach it with all the power of our souls, but I wonder if we always temper its justice with mercy.

Father Sullivan was always an interesting, illuminative speaker. His clear-cut logic, and fine sequence of thought lighted up with that fervor and enthusiasm with which he espoused any cause which appealed to him, always brought conviction to the candid mind. He had a high regard for the word of God and preached it to the people with a sincerity and straightforwardness that went home to the hearts of his hearers. He scorned to stoop to little tricks which others might deem conducive to popularity in preaching. There was one defect however, which hampered the success of his preaching; his enunciation was too rapid. Words flowed from him with the rapidity of a torrent. It was a natural defect which clung to him on all occasions of public utterance. His mind was quick and active, moving, it would seem, with electrical energy while his fluency of expression trenched on the wonderful. When reminded of this defect he invariably answered that the people understood him.

Apart from some communications to newspapers on such questions as "Did St. Peter reside at Rome?" and some

answers to blatant remarks of ministers on Catholic faith or worship, I cannot recall any important articles written by him. He gave many lectures to select gatherings at St. Louis on philosophical and theological subjects. He gave ethical or philosophical lectures for several years in post-graduate courses at St. Louis University. At the conference for the priests of the Kansas City diocese held on April 25, 1916, he read a fine paper on craniotomy. It was not only well received and highly commented on, but at the request of the bishop was read by Father Sullivan at the conference held the next day for priests of another deanery. Many of the priests and Bishop Lillis urged that it should be printed and widely distributed.

He had travelled considerably and had come in touch with men distinguished for service and merits in the Society. In accordance with the rule he learned the language of the country wherein he resided. Hence he spoke French and Spanish with a correctness that provoked comment from those to whom those languages were native. This linguistic ability gave him a wider opportunity for bringing souls to God. By reason of his knowledge of languages he reconciled many a soul to God and started it on a career of repentance and virtue. He had indeed a remarkable power of entering into the feelings and emotions of those exiled from their native land or compelled by dire stress to dwell under an alien sky. Perhaps his own sojourn in foreign lands brought home to him the conviction that all men without exception stand in need of sympathy and encouragement when away from home. I believe there was no more sincere mourner at his grave than the Mexican priest, who at present is chaplain at St. Joseph's Hospital. He revered Father Sullivan as a friend, counsellor and father.

There was a particular work in the ministry which appealed to him strongly and he liked it with all the passionate ardor of his soul, namely, giving retreats to the clergy. He had fine ideals of the priesthood and he was in very deed a priestly character. That idea he impressed on everyone who came within the range of his influence. I believe very few in the Province have given more retreats to clergy and with greater success than Father Sullivan. His great knowledge of theology, his wide experience in dealing with souls, his wonderful sympathy for those who have been battered by the temptations of life and his practical knowledge of a zealous priest in parochial work made his meditations and conferences for the clergy not only interesting and instructive but effective for the end intended.

Woodstock with its professors, scholastics and hallowed memories was always dear to his heart. He often expressed a wish to revisit the scenes that once delighted him. He had very many friends among the companions of his studies. August 24, 1915, was the twenty-fifth anniversary of his

ordination at Woodstock, and some of the Fathers of the Eastern Province wrote him a note commemorative of the occasion, wishing him many happy returns of the great day. He was so appreciative of the little courtesies of life that he mentioned it at least a dozen times and always with a delicate compliment. It was evident that the gracious compliment of a friend awakened a responsive chord in his heart. He remarked to me as a corollary of the above incident, that we could contribute so much to the joy and happiness of our brethren if we would take the time in the hustle and hurry of our work to let our friends know that at least we remembered them on the eventful days of life.

Father Sullivan was always a popular man. His uniform courtesy to every one, his urbanity of manner and his fine social qualities made him always an honored guest or desirable companion. There was a vein of simplicity like a rich thread running through the warp of his character that put even the most timid at home with him. He contributed more than his share to the pleasantry, innocent merriment and recreation of his brethren. Gloom or depression of spirits had little or no part in his life; he breathed the upper atmosphere of joy and gladness; he radiated sunshine wherever he went; he could brighten and cheer people by his smart sayings or clever jests. Sick people looked forward with expectation and longing to his daily visit; for he had a happy way of beguiling the time for those tossed on beds of pain. His attention and devotion to the sick were very edifying, indeed. On that subject, both among people and priests, there is only one opinion, he was a priest remarkable even among those conspicuous in this respect.

Father Sullivan was of invaluable assistance to Bishop Lillis in organizing the schools of the diocese. At the personal request of the bishop he accepted the chairmanship of the Parochial School Board. Owing to the engrossing duties of the pastors who were members of the School Board, the burden of the work fell on him. Being a member of a great Order devoted to education, and having been a schoolman all his life, it was only natural that he should take a prominent part in the selection of books for the different grades, assigning the subject matter for each grade and coordinating and subordinating all things to the great purpose at hand. Each year he visited the schools of the diocese, examined the classes, made suggestions as to the better ways and means to accomplish the end intended and praised what was truly deserving. The parochial schools of the Kansas City diocese are not perfect, but they are advancing along solid lines to the ideal school. Their success is, in a great measure, the result of his tireless energy and intense interest. Father Sullivan was always at the will and beck of the bishop in anything pertaining to religion. Only the other day the bishop in conversation said to me, "Every

day I miss Father Sullivan more and more." He was a tower of strength in making the preliminary arrangements for the Diocesan Synod. For years he was the examiner of the young clergy who have to undergo an examination in dogmatic theology, for the first five years after ordination. All this activity brought him in close contact with the clergy who respected, revered and cherished him with the kindliest of feelings. In many of the parishes a high mass of requiem was offered for the repose of his soul. It is seldom such a tribute of regard is paid to any of Ours. All kinds of organizations and friends had high masses of requiem offered for the repose of his soul. A prominent layman said to me, that he admired the practice of the Society of burying her sons where they fell. So our brave soldier of Christ who toiled with such a superb devotion in this vineyard of the Lord was laid to rest among the people he loved. The closing scenes in the drama of his life were in keeping with the great and important roles he had played so well in his career. It was a fitting climax for one who had wrought so well for the glory of God that all the beauty and consolation of religion, a great gathering of devoted priests and a sorrowing throng of mourning worshippers should follow him to the grave.

Father Sullivan is the first Jesuit priest to be buried in St. Mary's Cemetery, Kansas City. Many a fervent prayer will be offered for his soul by those who are debtors to his charity. The lesson of his life is the formal object of the Society, namely, zeal for souls. The good Father was, in very deed, a worthy son of the noblest of Mothers; his work is an incentive to higher things; his life deeds are an inspiration to every true Jesuit and his memory is in benediction. R. I. P.

Father James T. Finn

When Father James T. Finn died in the July of the past year, those who had been his novices talked long and often about him. There was no one among them but saw in him a religious almost as flawless as it is possible for human nature to be, a father whose charity was broad enough to be unsparing to dangerous faults and a director whose piety and faith had an Ignatian virility and who lived in his own life the Ignatian exercises which he tried to instil into the souls entrusted to his guidance.

James T. Finn was born in Oswego, New York, on August 29, 1864. Oddly enough, Father Finn's education through the primary and part of the secondary grades was received in the public schools. He first came in

contact with Catholic educators when his father, the captain on a lake steamer, took his family to Chicago. He entered St. Ignatius' College in the early eighties but did not remain to graduate. His family has since become well known in Chicago. One of his brothers has been prominent in local politics with a splendid record in the city council; another brother is head of one of Chicago's largest advertising firms.

From St. Ignatius' the young collegian went to Florissant and was received as a novice on August 9, 1884, by Father Hagemann, whose Socius and successor in office he was afterwards to be. Carissime Finn, during his second year tasted, in the maturing but ungrateful post of manductor, his first experience of authority; but gradually his health broke down, and he gave up the position for the latter part of the year. As ill health pursued him during his juniorate, he was sent without his philosophy to teach in Cincinnati. After five years spent in the class room, he took in succession the seven years of his philosophy and theology, and though admitting the physical strain which they entailed, Father Finn frequently expressed his opinion that this unbroken course was an advantage to one who took a keen interest in his higher studies.

At the time of his tertianship the tertian Fathers of the Missouri Province were still living at Florissant. It was possible, consequently, for Father Finn to combine with the interior duties of a tertian the more active occupations of Socius to the Master of Novices. This post he held altogether for four years. He was recalled to the class room, however, and was appointed professor of philosophy in the Arts Department of St. Louis University. For three and a half years he lectured to the junior and senior classes, while at the same time he conducted a well-attended and enthusiastically received class in Scripture study for public school teachers at the Sacred Heart Convent, and directed the Alumnæ Sodality at the Visitation Academy. Father Finn's manner toward women, though always gracious, was extremely reserved, almost cold, nor was there anything in his irregular features—if we except a singularly melting smile—to attract. Yet at both convents he left a memory not precisely of popularity, but of a genuine esteem born of sanctity quickly perceived and freely acknowledged.

A year as professor of cosmology in the philosophate rounds off his career of teaching. Those who had struggled over the subtle refinements and intricate theories of this most illusive branch of philosophy, recognized in Father Finn an exceptional cast of mind when they heard him express the pleasure which this year had given him. He admitted, however, that his pleasure came less from the intricacies of the *continuum* and the *effectus formalis* than from the fact that cosmology drives one back so surely and swiftly to God.

Fellow novices of Father Finn hold it as an historic fact that they had with novices' prescience always seen in him the future Master of Novices. There was little surprise, in consequence, when in the March of 1908, Father Finn was sent as rector to Florissant, and in the September of the same year, took up the full duties of Novice Master.

Never of robust physique, Father Finn found the strain and worry of his new position very telling on his strength. More novices were entering the novitiate than had ever before applied, and Father Finn, who was vividly alive to the responsibilities of the office, threw himself into his work with a wholeheartedness that burned up his rather meagre store of strength. During the early part of his term the new wing of the juniorate was begun and brought to completion, but not until Father Finn with characteristic energy had made himself thoroughly conversant with the technical details of building. The same careful attention which he would devote to a gratifying biography or a new book from some of his favorite spiritual authors, was now lavished on blue prints and bulky pages of specifications. It was part of his day's duty, and it received the best that he had to give.

The ordinary cares of his office were added to when in the August of 1913, seventeen of his juniors fell ill with typhoid. This was followed somewhat later by several nervous breakdowns among his novices which, by his own admission, cost him sleepless hours and days of stalking apprehension. Pneumonia gripped him in the early part of 1914, but he struggled through this attack and resumed such of his duties as he could manage. From his cot he gave conferences, wrote at his desk wrapped in a blanket, and, with a fever that made his hands hot and moist to the touch, continued at his post as long as he had strength to move a pen or answer the knock of a novice who came to see him.

Before long, however, it became evident that consumption had set in. In August of 1915, he was relieved of the burden of office, which had become no longer tolerable, and weakly but with a brave smile, went first as an invalid to Creighton University and afterwards to Mount St. Rose Sanitarium. Here he continued to say mass almost to the end. Then a sudden internal hemorrhage struck at his remaining strength, and on July 7, 1916, he passed quietly and fearlessly, in the full possession of his faculties, to the Master he had so devotedly loved.

As a novice, young in years and experience, the present writer remembers bemoaning to Father Finn the unutterable dulness of his morning meditation. Quite simply and without any dramatics, Father Finn answered: "Carissime, that is the happiest hour of my day." "But," protested the novice, "one can't be very happy over the sort of things I think of in prayer. Only the dreadful, the startling things

affect me—death, hell, the crucifixion." The Novice Master smiled. "Then," he said, "you havn't begun to pray. One only really begins to pray when he begins to love to look at Jesus." And then briefly, but with a characteristic depth of earnestness, he sketched for the novice his own morning's meditation. He had taken for his subject the passage of our Savior over the lake of Tiberias. "And," he went on, "as I began, the sudden thought came to me: This same Jesus, crossing the lake before my eyes, crossed the infinite gulf between heaven and earth to come in search of me. Wasn't that thought sufficient to fill whole hours of prayer?"

The incident, I believe, was typical of Father Finn's spirituality. Essentially Ignatian in every sense, his whole life centered on our Savior. He based his life on a sublime act of faith in the God made man; he found his consolation in looking at the Savior as He walked among men; he measured every act of his own and every rule he laid down for his novices by the measure of Jesus' thirty-three years. He had approximated very closely the goal set down by St. Ignatius, to live only to Christ and to have Him in place of all things whatsoever.

Father Finn had a degree of faith almost startling in its intensity. He was rather like a man that had seen for himself than like a man who accepted on the word of another. For him Christ lived as really as ever He did in Palestine. His mass was Christ with us suffering and dying for men. His meditation was a period when he could walk with Jesus as truly as the Disciples did toward Emmaus. He seemed to have reached the goal which is other men's ambition, for Christ to him was never history, even in his most casual thoughts; he was a living, present personality, a friend such as no other friend could be.

No one could make a long retreat under his direction without being lifted almost out of one's own low level of spiritual perception by the vividness of his faith. He carried out literally St. Ignatius' direction to see Christ present and acting before one. In a magnificent meditation on the choice between Christ and Barabbas, the writer remembers that this intense sense of the reality of Christ's life broke forth so graphically through the words of the instructor that Christ and Barabbas seemed actually before him, and he, one of the crowd in whose hands lay the choice. It was not a choice made once and for all ages ago; it was a choice to be made here and now—by me. Only a man who had grasped Christ's life almost with the certitude of an eye-witness could have made Christ live as he made Him live in the Exercises.

In his earlier days, as he once told the writer, he had been very sympathetic toward unbelief. He felt that scientists could reject God and the supernatural in something like good

faith and be almost blameless in their skepticism. "But," he continued, "the older I get and the more I read and study, the more convinced I am of the insincerity of unbelief." Then the impatience of one whose faith is fixed so firmly that no winds of doubt can so much as make it tremble broke forth. He ran over the acts of faith which are embraced in every scientific investigation, or every bit of historical research. "They are quite willing," he concluded, "to take their faith from men, but God's word is not strong enough for them to lean upon." He had reached a point where not faith but a lack of faith was the inexplicable mystery.

This unwavering faith, almost impatient in its earnestness, affected every moment of his life. His very method of prayer, as he explained it to his novices, presupposed rather than evoked this faith. One was calmly to look at the reality of the truth of the incident placed before one, grip it firmly and make it as really one's own as was possible, and then leap at once to an act of the will. First was to come an act of faith, an assimilation of the truth to one's intellect; but this, his own quick faith told him, should not take long. A mere presentation of the truth to the mind should suffice to make the mind accept it willingly, eagerly. The act of faith he expected to become almost instinctive.

His novices well remember the stress he laid on the "affectus", the acts of the will. They were the meditation's best fruit, its chiefest aim. And because his own act of faith came so swiftly on the bare presentation of truth, he expected his novices to find their wills almost at once leap up in answer. If the novice's meditation was often a dry sifting of facts which seemed very remote and very intangible, he knew in his heart that the fault was his feeble perception of the truth. He, the novice, was intellectually sure of his ground; but he was still leagues from that intensity of grasp which made the truths of the spiritual life warp and woof of the fabric of his Novice Master's existence.

It is possible, no doubt, for one to gain a fairly intimate knowledge of spiritual things without advancing very far oneself in the spiritual life. But for Father Finn to know and to do seemed almost synonymous. No one could come in contact with him for even a short period without feeling the steel-like fibre of his will. Wherever his intellect had grasped a truth, his will set to work to carry it out. No criticism, no crumbling of his own bodily strength, no human respect—indeed he seemed quite devoid of that—ever seemed to weigh one ounce in the balance when principle was in the scale. Christ's life and the spirit of the Foundation were the only things that seemed to influence his conduct towards himself or others.

There is a tradition still current among those who knew him as a scholastic, that Father Finn was never known to break a rule. He had set his will; he was to reach

perfection in his vocation; nothing could possibly catch him at a moment when he was not tending toward his chosen goal. He brought to bear on his whole life and every detail of that life his intense faith. The Rule to him was God's will, if not directly dictated to St. Ignatius', at least made binding by the confirmation of Christ's vicar. Consequently, where the Rule was concerned, there was no question of an unimportant matter.

One who lived under Father Finn as a novice can never forget the obvious efforts which he made to meet and understand every point of view. He was, as far as his duties would permit, a voracious and appreciative reader whose tastes had an astonishing catholicity. And often, it has occurred to the writer, this breadth of interest was simply an effort made to obtain as many points of contact as possible. Where the novice was talkative, and many were, he trained himself to be a good and a sympathetic listener. Where the novice was reticent, he had a flow of conversasation which took all the burden of a conference off the novice's shoulders and left him free to muster his scattered mental forces. The scrupulous found him kind to a fault but with a fund of common sense direction and a comprehensive understanding of the Rules for Scruples which set many an aching head at rest and quieted many a rather humorous spiritual twist. In an effort to meet his novices on a thoroughly informal ground, he used to come to their evening recreations where he talked cleverly and fluently of books and music and current events, until the recreation with Father Rector was looked upon as the really bright evening in the week.

Any roughness or coarseness visibly jarred him, and the novice never forgot his look of pained surprise when he noticed a carelessly served dish or a dripping coffee-pot. He never seemed to understand the timidity which many young men feel in the presence of an authority which they are learning slowly to comprehend, and often enough his very powers of conversation frightened a timid novice into a sort of permanent stage-fright. He liked to be met half way, and he always seemed to have difficulty in melting a spirit of aloofness and conscious reserve. But those who had dealing with him in any small official position, remember with deep affection his tireless consideration toward even the most petty of their plans and difficulties, his interest in everything that interested them, and, what was most grateful of all to a sensitive nature thrown into new surroundings, his unfailing word of praise for a work well done.

The will power which had set his feet so firmly on the path of the rules was manifest in a calm reserve of manner which spoke of the sternest discipline of his affections and natural inclinations. At table his manners were exquisite, but they were made, often enough, to serve as a substitute for adequate food. He lavished the same delicacy on a

crust of dry bread that he could have expended on a course dinner. From a feast-day cake he would cut a tissue paper slice and make it last until the most hungry novice, fresh from a long walk, had sighed and reluctantly folded his napkin. "A gentleman," he said, "despises the idea of mere eating. Remember, the refectory was in older religious orders a place of penance."

In all his actions there was a reserve amounting almost to apparent coldness, a delicacy of manner which seemed at times exaggerated nicety. But in all, that tremendous will power was manifest. Everything, the most casual act of the day, his passionate fondness for music, his love of intellectual companionship, came under the dominance of his will acting in accord with his faith. He never acted unless he willed to act, and he never willed to act unless he knew that first God had so ordained.

But at times the reserve, the calm poise, the carefully measured exactitude of word and gesture would drop. When he stood above a sick bed, there was nothing but tender concern in his eyes. When a fault had been acknowledged and atoned for, real sympathy and affection rang out in his gentle, "God bless you, carissime." He insisted that his novices should never forget their duty to their parents; and when his juniors were ill with typhoid, he found time in the midst of his ever increasing duties for an almost daily letter to their parents at home.

Father Finn was not a man to attract on first acquaintance. Thin, as St. Francis Borgia must have been thin, with long, irregular features, he appeared, until he brought one under the influence of his singularly magnetic smile, somewhat unprepossing. Moreover, his carefully cultivated reserve, his air of personal impersonality did not make him a man who could easily and suavely defend and explain his own actions, while his strict adherence to an ideal as utterly unworldly as are the Spiritual Exercises made him often seem stern and unbending.

But to the novices who felt the welcoming touch of his smile and the soothing of his hand laid gently on spiritual bruises, he was always a strong man, whose very features, rugged though they were, gave one an added confidence in his strength. In the humiliating moment of general confession, in the times when pent-up agonies of soul were poured out upon him, reserve and coldness faded, and there was about him a Christ-like gentleness and sympathy that welled up from the warm heart underneath. And when at the conclusion of an instruction on the Rules he invoked the example of God made man and held up to the novice the ideal of Christ and Him crucified, the novice felt burning in his own soul some faint spark of that enthusiasm which made Father Finn a true and devoted follower of Ignatius and of Christ. R. I. P.

VARIA

War Notes About Ours

England. *Father Denis Doyle, Army Chaplain, killed in France, August 19, 1916.*—Father Denis Doyle of the 2nd Leinsters, died from wounds at a main dressing station on Saturday, August 19, at 5.30 P. M. He came in early in the morning on a stretcher, and was found to be so badly wounded that the doctors decided to leave him there, as they feared the extra journey to the next station would be too much for him. I visited him early in the morning and gave him all the Last Sacraments. He was quite conscious and towards midday he got stronger, but between four and five P. M., he began to sink, still conscious. I read the prayers for the dying and he answered. At 5.30 P. M., he breathed his last. His wounds were very bad, one leg (the left I think) was badly shattered, besides having gunshot wounds in both his arms and hands. But the fatal wound was in the stomach.—*From Letter of Father B. Booker.*

Army Chaplains.—The number of our English Province Army Chaplains is now fifty.

Influence of Army Chaplains.—A Lieut.-General has been inquiring of one of our chaplains what the secret hold is that the chaplains obviously have over the men, and a Colonel said: "Of course the . . . Regiment did well. They jolly well had to. Their priest told them that he intended to see them through. They all went to confession and communion and fought like tigers after. Their priest had more influence over them than all their officers put together."

Three of Ours have given up their lives as chaplains. They are Fathers Gwynn, Doyle and Hartigan. The last named died July 16, in Mesopotamia.—*Letters and Notices, October, 1916.*

France. *Killed.*—Father Pierre Joseph Duronchoux, Paris, an Infantry Captain, died from his wounds May 7, at Paris. Adolph Regis Jullia, Francis Garnier, scholastics, and Philip Renevier, novice, all of Lyons, disappeared north of Arras and are now numbered among the dead. Father Gabriel Raymond, Toulouse, Military Chaplain, died May 5. Peter Tanion, coadjutor, of Toulouse, killed at the front, May 6. Gabriel Hardouin Dupare, novice, of Paris, died in the ambulance at Dugny, Meuse, July 4, 1916. He had been previously wounded on June 2. Joseph Deltour, scholastic, was killed on June 4 or 5, near Verdun. Charles

Neyraud, scholastic, of Lyons, fell on the field of battle, July 31, 1916. J. B. Orty, coadjutor, of Toulouse, spent the entire night of July 1, picking up the wounded on the battle field. He returned with the stretcher-bearers to the rear for a little rest when three shells of large calibre exploded in the room where he was. A piece of shell struck his heart. Death was instantaneous. René Pautrel, scholastic, of Paris, who disappeared May 22, is reported to have been seen dead in a German trench by a soldier who was taken prisoner. Gilbert Josson, scholastic, of Champagne, was killed by a shell, July 27, at night in a wood on the Somme. Aimé Jeanvrin, scholastic, of Paris, was killed near Verdun, August 10, while devoting his entire attention to the wounded. Father Yves Marie Gauthier disappeared at Fleury near Verdun, July 16. A soldier reports that he saw his body crushed by a shell. A. Lanathe, novice, of Toulouse, was killed outright by a shell during the night of July 5 or 6. T. Gardy, coadjutor, of Toulouse, was killed instantly by a piece of shell. P. Franville, scholastic, of Lyons, disappeared at Verdun, August 8 or 9, while taking part in an attack on a German trench. A. Poisson, scholastic, of Champagne, stretcher-bearer in a colonial division, was killed by a shell, October 25. Father G. Caillaud, of Paris, Military Chaplain. The date and place of his death are not mentioned. Father A. Constant, Military Chaplain, killed November 2. His corpse was left in the mud of a shell hole.

Notes.—Father J. de Forceville writes from Meaux: "I was wounded on the 24th. while out with the stretcher-bearers to bring relief at night to the wounded. I was alone for an hour, met on a sudden two French soldiers, gave them absolution, and then they were killed at my side by a bursting shell, while the left side of my face was riddled by splinters of the shell. Another shell sent a fragment into my right shoulder. A third shell dug a hole in the middle of my back. Last of all my left hand had 'its little trouble.' I have received no serious injury."

Father J. de Forceville of Paris, Military Chaplain, has been named Knight of the Legion of Honor for his fidelity and devotedness, exposing himself courageously at an advance post under heavy fire to minister to the wounded.

Father L. Rameaux of Paris, a Volunteer Military Chaplain since the commencement of the campaign, has been mentioned in the order of the health service. He was a prisoner in Germany for some ten months and on his return asked to be sent to the front where he has proved his devotion to duty under all circumstances.

Father J. Olphe-Galliard of Lyons, Lieutenant-Observer, hopes for protection from the Sacred Heart. He returned one day with eight shots in the planes of his flying machine. Similar occurrences happen almost every day.

F. de Lavalette, novice, of Lyons. an aviator in Salonica, says that the villages in the neighborhood of the camp are no longer Greek but Turkish. A. de Pierrefeu, scholastic, of Lyons has passed the examinations as aeroplane pilot.

Father L. Barde of Toulouse, is a prisoner n camp at Würzburg, Bavaria. His health is good.

L. de Geuser, scholastic, of Paris, received the Belgian War Cross from the hands of King Albert. Father J. Roullet, of Lyons, Military Chaplain, has been named Knight of the Legion of Honor for fidelity to duty and bravery. Father G. de Martimprey, a prisonor at Osnabrück, has been honored for his coolness and abnegation in tending the wounded during a heavy bombardment of February 21 and 22, 1916. He refused to abandon his work when it was time to retreat, and thus the enemy closed in on him.

Lieutenant L. Chabord, novice, of Lyons, has been named Knight of the Legion of Honor. A. Leurent was mentioned in the order of the day, because, under violent bombardment, when a shell had set fire to a munition store-house, he faced the danger to remove the loaded grenades.

Made Captains: Fathers O. Brétiur and M. Patron, of Paris; Second Lieutenant, Charles Chamussy, scholastic, Lyons; Lieutenant, H. Giullon, scholastic, Paris.

From Father C. Verley, Prisoner of War, April 20, 1916.— "My life has changed considerably since last January. I was taken near our lines as already mentioned in my card of March 12. I also spoke then of my happiness. Yes, I love the huts, these arrangements of fortune, this Apostolic "Bohemian life", because there is much in it to console, to relieve, to sanctify. I have not, as at Paderborn, a beautiful convent church, nor a private room in which to read and work at ease. I share my room with a French doctor, ranking as major, a charming companion for many reasons, and a fellow citizen from Lille. For daily mass I have a small altar in a corner of the infirmary corridor. Every morning some few men assist at mass before starting to work. At night a very large number assemble after supper to pray in common and to recite part of the beads.

On Sunday we have at our disposal the village Protestant church and from many neighboring detachments some hundred prisoners assemble. It is a fine gathering and I am then happy to be able to speak of the consolations of our holy faith. In the course of the week, from time to time, I visit these groups with the medical major, each one to his duty, but both care for and heal the suffering. On returning to my quarters there is reading and work in slight measure when they are possible and above all familiar conversations, the maintenance of our small library, the searching for the sick and needy and the distributing of relief. It is in a way the life of a missionary. May God grant me a truly missionary spirit so that I may do all the good possible. There

is much that is good in the hearts of all these people, many are veritable heroes. What if one could merely bring them to a knowledge of themselves."

So many of Ours have left for the army that Hales Place has been made to serve exclusively as a house of Third Probation.

The Hastings Bulletin gives the loss of the French Jesuits killed, as 28 priests, 50 scholastics, and 17 brothers, making 95 in all. This was the report up to October 1, 1916.

GERMANY.—During the past year, two scholastics and eleven brothers of the German province were killed on the battle-field, or died from injuries received in battle. Their names are: J. Rössler and Karl Friedrich, scholastics; Adolf Döring, H. Vielstädte, J. Wich, J. B. Wolf, Johann Loskamp, Gebhard Brasser, Anton Forderer, Franz Stöferle, Benedict Schneider, Alois Wagener and Joseph Raulf, brothers.

ITALY. *Ours at the Front.*

NOTE:—The following is taken from letters published in "Dal Campo e dalla Provincia" issued by the Fathers of the Province of Naples. Of these letters some are from the pen of one man, while others are the work of various writers. Communications from the same correspondent under different dates have been grouped together in order to give unity to the narrative. Although these assume a diary form, they will, we hope prove of interest to our readers. The translation is due to two of the philosophers of Woodstock.

Brother Tria, Lecce, July 3, 1915.—We are 150 strong. It seems like a college, or rather like a select family circle in these quarters of ours, and, in spite of the barracks' atmosphere, we ecclesiastics are treated with deference and courtesy. Last Sunday we opened the hospital chapel with about forty communions and many more confessions. The service was entirely military in character. Mr. Musci, a scholastic of the Roman Province, acted as subdeacon. But better than this, at the time of the horrible and never-to-be-forgotten 29th of June, through the activity of the Bishop and our committee of Catholic ladies of whom the indefatigable Father Donnarumma was the guiding spirit, a general communion of the soldiers was organized. Two days before, the announcements were made, and all the priests in the cathedral and many of our Fathers were busy all day hearing confessions. The morning of the feast of Sts. Peter and Paul, 150 communions were distributed.

Mr. L. Melpignano, July 14, 1915—The first detachment wounded has just arrived at our hospital. The sergeant has reported nine victims, but his spirits are high, "We have room enough for all the soldiers they can pick up at the

front" is his optimistic view of the situation. Besides we shall probably not be rushed to death by the arrival of wounded. Life here is far from unbearable. We make it a point to avoid if possible, religious arguments and disputes with our fellow soldiers who are students of medicine and literature, though we have twenty-six ecclesiastics here and could easily hold our own. Besides we are everywhere treated with the greatest respect.

Brother Tursi.—Here I am, July 29, recovering in a hospital from an attack of rheumatic fever contracted at the front. I am getting on nicely and hope to go to Naples in a few days for a month's "lay-off." It was rather a disappointment for me not to have been able to do more amongst the soldiers in the war zone. For a whole month, however, I said the Rosary of our Lady every day with about forty other soldiers. On my departure I left behind a corporal to keep up the work I had begun, and he still gathers the men together before a little altar which we had built in the woods adjoining the encampment. But there is work even here in the hospital. One soldier who always had an unsavory reputation for blasphemy, by a little kindly conversation, was converted in three days. His cot was next to mine, so that side by side we received our blessed Lord. How many Christians, dear Father, are living like brutes because they have no one to help them.

Mr. Laudadio, June 13, 1915—When I was in College, especially towards the end of the year, I used to count the hours from day to day, and thought I would never come to the end of my little troubles. Now I beg my Brothers who are far away to pray that I may return to college and finish the course which I only now appreciate. For a week past I have been at the side of my company's captain as his first lieutenant and feel perfectly content.

Father D'Aniello, June 29, 1915.—It was very consoling to learn from Father Provincial's last letter that he had said mass for the Austrian prisoners and had, moreover, offered for their intention his day of confessions in the Cathedral of Urbino. Fathers Gemmelli and Demaria have been most active in the organization of a regular weekly service which will furnish military chaplains for all emergencies. One cannot but remark the esteem which they enjoy as members of the Society. This is now the home of the 21st Regiment. The peasants' houses in which the soldiers are quartered, group themselves about a quaint old campanile which towers above the little village square. Ths finest building in the place is the hospital of which the Sisters of Providence are in charge. Really, it is a charming bit of country-side. The air is delightful; the meadow land about is beautifully green; the vegetation is luxuriant and extends in every direction crowned at the horizon by our superb chain of Alps. We

live here like anchorites. The only sound which breaks in upon the ceaseless chirping of grasshoppers is the distant booming of cannon which sometimes makes the windows rattle. But the solitude suits me exactly, because I find myself in a religious house where during the day I can have the blessed company of my Sacramental Lord. As we have not as yet received any of the wounded, my sphere of action is limited enough, but I try to make up for it with good will and the desire of doing something on a larger scale for God's greater glory and the advancement of my native land. Every day I say mass in a most devout little chapel which is built next door, a fac-simile of the Holy House of Loretto. Another priest, a corporal, says mass just after me. On feast days though, we change about, through the arrangement of the colonel who comes to my mass with some of the other officers and all the common soldiers. I usually give them a little homily on the Gospel, which meets with the most reverential interest, especially from the country folk who gather in such numbers in the street that the sidewalks are blocked. For them it is a wonderful thing to hear a sermon preached in Italian, for my deacon who looks after the spiritual needs of the village (it has no parish priest) always preaches in their dialect. I can give you no news of the war zone as I am too far away from it. Yesterday however I received notice that my brother has been severely wounded. I recommend my intention to the prayers of your reverence and of the community.

August 18.—Good fortune brings me encouraging notices about my wounded brother, and my anxiety of mind begins to be relieved. Even in this small Alpine village I have been able to work for the greater glory of God. During the week before the feast of the Assumption, I was very busy with confessions, and with catechetical instructions to the little ones who showed great eagerness and good will. On our Lady's day there was an edifying number for communion; I gave a little sermon on the occasion. A soldier-seminarist and a priest, a corporal, both good singers, sang Mercadante's Ave Maria. All went well. The Ave Maria especially aroused great enthusiasm.

September 15.—I have been invited to give a panegyric on the Rosary, but I cannot get any books, either through the mail, or from private persons. I have been conveyed to the hospital on account of a fracture of the left foot.

October 9.—I am still here at the City Hospital of Palmanova. This is my twenty-sixth day, and I feel much better. On the first of the month the leg was put in a plaster cast, but after five days the plaster was removed from the upper part and massaging begun. Perhaps I may be out of here in a few days. I am fortunate enough to have daily communion, and the opportunity of confessing often. Our

Lord, too, during this time has given me some consolation. At my invitation, two officers have approached the Sacraments; one of them asked me to hear his confession.

Modena, October 16.—I would have written this on my arrival here, but I was too tired. For those who had broken limbs, the journey in the hospital train was a little painful. My leg pained a great deal. After a feverish night, better left undescribed, I am feeling much better.

November 12.—I am beginning to walk, or rather to limp. I hope to be able to say mass on the Feast of the Immaculate Conception.

Mr. Atella.—In May I left Florence and went to a little country place near the border. On my arrival I became acquainted with the good curate, and had the consolation of daily communion.

July 3.—For the last few days I have been in an advanced position where the grenades, poorly aimed, thank God, rain upon us, and where our cannons are incessantly booming. I am in a telephone station on the field, where the various commands are received and forwarded to their respective destinations. I shall be obliged to be for months without communion.

August 10.—I have returned from the advanced position for a ten days' rest, and now I can say that, thanks to God, I am beyond all danger. I was occupied for thirty-five days on the telephone service, near one of our batteries of large calibre, much desired by the Austrians. I have rendered good services and they were well appreciated. Once I discovered a hostile battery being drawn by a train, and in the distance resembling a deflated balloon. Although within range of our guns, it gave us considerable trouble.

September 1.—Thanks be to God, I am still well. On the fifteenth of last month I left the delights of C——, to resume service in the telephone station. This is situated in a smiling country, surrounded by green hills, where one can view the beautiful valley of the lower Isonzo, from Gorizia. The pleasantness of the scenery is in vivid contrast to the dreadful bursting of the enemy's shells which continually beat down upon these peaceful little white cottages. Here I have the good fortune of having daily communion in a little church a few steps from my post. I have been treated with the utmost respect by my comrades in arms and have been extended the excellent hospitality of the Carabinieri with whom I mess for a lire a day. They treat me well;—call me "Professor". For a long time I ate scarcely anything of what was served. I think often of the spiritual needs of my messmates, but here I can do almost nothing. While on the furlough I was able to do a great deal at the company's headquarters. At least I have procured daily mass. I

serve it and lead in some vocal prayers which all listen to with attention.

Mr. Maione, July 15, 1915.—I am at T—— in the province of Verona. Every morning I hear mass at the church of the Carmelite Brothers. The Chaplain here is a priest from lower Nocera. There are many priests assembled here and among them some from our seminary at Posilipo.

July 27.—The Carmelite Brothers show great kindness to me here. Sometimes I recreate with their students of theology. Their professor is a holy old man, and an enthusiast for our doctrines which all the students follow faithfully. Among the theologians there is a nephew of the late Pius X.

August 1.—Yesterday, Feast of our Holy Father St. Ignatius, I had to spend on the straw with a fever at 102, and pains all over my body.

August 26. Since last Sunday I began to be occupied in the hospital for infected. Last week the captain wanted to take me to visit the place, "in order," as he said, "to arouse my enthusiasm for the work." The plague hospital, fitted up with equipment to meet all modern needs lies in the midst of a solitude, broken only by the murmuring of the waters of the Adige, and by the songs of crickets and grasshoppers. The captain showed me my apartments—two small rooms—in one a telephone, desk and chairs; in the other a hammock, mattresses, etc. Profiting by the occasion, I suggested to the captain that it would be a fine thing to ask for some Sisters, at least in the culinary department for the sick. He approved of my suggestion, and requested the Mother Superior to send some. On Monday, after much insistence, two of them arrived—excellent women, rather old and full of love and zeal for God and their neighbor. After a few days, our military chaplain established himself a few paces from us and improvised a small chapel in a room near his own. Since some of the poor, sick fellows were anxious for war news, I purchased every day out of my little spare money a sheet of the journal, and some reviews to afford them some diversion. Every evening the priest and I, who divide up our hours of service, two piantoni and an employee, goodhearted fellows, kneel before our hammocks and recite the rosary together. Then we receive a blessing from the chaplain. Toward ten o'clock we retire, ready to leap to our feet at the sound of the telephone bell.

Even this solitude is not without excitement. I spoke of an employee in charge of the out-door work. Though extremely tall and as thin as a skeleton, he is a dear old man with a light, upright, martial carriage which it is a real delight to behold. When the work assigned him is a bit hard, he looks at me with owl-like eyes, answers his habitual "Si, signore" and intones the "Miserere"; when the work is off his hands, he intones the "Te Deum". They say he

was choir leader in a confraternity to which he belonged. The other occasion of excitement is "l'ora del rancio"—hour for the distribution of stale food. This comes at 11 A. M. and at 5 P. M., from the neighborhood where the rest of the troop are stationed. I quickly start telephoning and call every free person. They come with musical strings and singing songs. I distribute their rations, trying to satisfy everybody. When the repast is over, every one returns contented to his field of labor. The soldiers who are prevented from coming at the first call I care for entirely, and when they come, the food is rewarmed in the Sisters' kitchen, so that it may be good and hot for them. To show you again how good the Carmelite Brothers are to me, they have allowed me the grapes from their fine garden for the use of the sick.

September 15.—This morning, after a lapse of three months and three days, I had the pleasure of seeing one of Ours. He was a venerable old father, who came to give the annual course of exercises to the Carmelite Brothers. They always invite one of Ours.

In the hospital, the life is the same. Now and again we have emotional scenes. One morning a sick soldier from the civil hospital had to be brought to our hospital because he had caught the infection. When our captain found out there was no one at the civil hospital who would touch the poor, infected fellow, he, the military chaplain and the two sentries, performed that kindly office, to the great surprise and admiration of the bystanders. On another occasion a military chaplain alone took into his arms an infected sick man, and caressing him, brought him to the ambulance.

We have at last obtained permission to have mass celebrated here in a room.

October 8.—The other day I made my first anti-cholera injection, although before this I had made three injections for typhoid.

Yesterday I had occasion to go to the public library of St. Sebastian for a little study. What a surprise to find at the entrance a marble bust of Father James Avesanio, S. J., who had been rector of the public gymnasium for forty years; many eulogies of piety and learning were inscribed on the marble. The library was formerly ours. I asked about their church, and they told me that for a long time it was used for a moving picture hall, where decent and serious films were exhibited.

No more sick are arriving, the winter drives away every poison germ and the bacillus "virgola" keeps quiet. The sick soldiers here with me are all Paduans, fervent Catholics and intensely devout to the Saint of Padua about whom they relate many miracles, seen by their own eyes. One of them spoke to me about his old parish priest, who abandoned riches and honor to take the habit of our Society. It is most consoling to hear them talk of conformity to the

Divine will, and often before such holy souls one must bow his head in humble respect.

November 18.—A scene after the bombardment of Verona: From somewhere amid the ruins a young priest came running out, hastily putting on his stole as he ran, and kneeling down, crept on hands and knees, till he was beside the victim pinned to the ground. He felt for the heart beat, to see if life had fled. Then he gave a blessing with a sign of the cross. Holding a crucifix in his hands and sighing out the last comforting words of religion, he sprinkled the holy oils on that shapeless, tattered mass of flesh,—now here now there,—wherever he could recognize a human head or countenance. All the bystanders, with an instinctive and simultaneous movement, uncovered their heads; many a heart beat fast, and many an eye, till now dry, shed copious tears. In the presence of death, as always happens, immortality makes itself felt, and the radiant pure faith in Jesus Christ affords merciful comfort.

Father Pisacane, September 14.—Father Pisacane who left for the front on August 31, as chaplain of the 42nd Infantry, writes: I have already been twice in the trenches and have made a night march across the mountains, which I shall never forget. The soldiers are getting acquainted with me and the officers are among my best friends. Some of them were pupils of Ours at Turin or Milan. They pray for me and for the soldiers too, who, poor fellows, have enough trouble with the hardships of the rugged mountainous country and the fortresses which await them. Cannon are booming all day long, and bullets whistle about us. By good fortune in all the passes I have been through, not one of the enemies has drawn on me.

October 15.—I am doing all I can to help officers and soldiers who are beginning to regard their chaplain kindly. This evening a little group came to confession and in the morning at five they received holy communion. The colonel of the regiment lately praised me at mess, as a consequence, I have been invited to participate in that exercise; I hope to be able to go to-morrow.

Life here is a bit hard, etc., (Censored). It often rains in my shelter and the coverings are not enough to keep me dry. What will it be when the snow comes? May God continue to protect me as He did a day or so ago when the Austrians fired eight or ten fusillades at me at three hundred metres distance, while I was trying to bury a corpse. I was obliged to remain, with some other officials and men, flat on the ground for ten minutes, till they were tired. My cyclist had his hat pierced, but was not wounded. A ball passed a few centimeters from my left ear.

October 20.—We have not slept for seven nights, but have been hard at work. One offensive has carried us to an

almost impregnable position. We are on a mountain top, in very strong trenches. Our regiment played a part in the conquests spoken of by Cadorna in his despatches of the 21st. I have had a baptism of fire that would fill any requirement. I, along with the captain of the regiment came out alive almost by a miracle. We assembled on a plain three-quarters of a mile from the heights, battered on all sides by the enemy's artillery. Shells from two hundred and eighty guns centered on us as we were backed up against a rocky earthslide. This, fortunately, was not hit while we were there, but the shells burst ten or fifteen yards away, scattering earth and scraps of iron. Towards dawn we were able to take up a better position; but the rain of shells still continued, for the Austrians wanted to drive us back. I do not think they succeeded. To-night they tried three times to dislodge us, but our artillery wrought great havoc among them and we took some prisoners. I had to bury many dead, and administered Extreme Unction to one man during the fight. I have had the consolation of hearing the men say that if their chaplain was with them, so that they would be sure of God's assistance, they would go to the end of the world.

October 24.—I am writing to you sitting on the ground on the top of a steep precipice. We were ordered here last night and arrived at three o'clock in the morning. We are being held in reserve to help at any moment the regiments in front of us. They are figuring in an advance which has now been going on for two days. The success obtained you will see reported in Cadorna's despatches. Last night, just before marching, I gave general absolution, for it was impossible to hear individual confessions. It was a touching ceremony; many eyes were tear-stained, some officers came and entrusted their money and the addresses of their families to me. All were calm and determined. I shall not describe the rain of projectiles over our heads and the whistling of the balls during the engagement. Yesterday a rain of asphyxiating gas shells began; no damage was done, however, for we soon protected ourselves with the masks.

Where shall we be to-night? We do not know, but it would seem a difficult task to drive us from our present post. In order to make secure our present gains, a summit of a mountain remains to be captured. This means not a few will have to offer their lives. Yet when the cry "for King and Country" is raised, the ranks will advance.

October 30.—I am somewhat late in thanking a benefactor for his package of religious articles for the soldiers. It grieves me greatly, when passing along, to be asked for a rosary or medal, etc., and to have to answer that at present I have none. Many of us here recite the rosary together at evening in the trenches, and especially at night as we lie crouching on the ground and the balls are whistling about

our ears. After a day of action, we often recite the Rosary to Mary for those who fell on the field of honor.

I could tell you many things were there time—of Extreme Unction given on the field, of the fervent confessions in an obscure corner of the trenches, of the many touching masses. The last mass was especially moving, the survivors of the day's action were weeping around the small altar, while the priest offered the sacrifice, his feet in the mud, his body in a cold sweat, and the violent wind threatening to carry away everything.

November 7.—To-day is Sunday and I celebrated mass in a corner protected by the first-line trenches. The spectacles of some masses are moving; even in bad weather the soldiers stand with head uncovered, and they find no small difficulty kneeling in the mud.

November 13.—I wish to narrate more at length what is only hinted at in the preceding jottings. Our company was called out hurriedly about eleven o'clock one night to sustain a post of mitrailleuse. There was but a short delay after the order for departure was given. In the silence and blackness of night there were a few moments which I employed in giving to all the absolution *in articulo mortis*; then I recited the prayer for the soldiers and gave the Apostolic Benediction.

Then we were off, the captain and I leading. We did not know the exact position of the miltrailleuse. What could we do? In a plain opened to fire you cannot do much manœuvering with a company. The captain and I separated to find where our men were posted. I ran to the left, he to the right. After an unsuccessful search on the right, he joined me on the left. Here, as yet, I had discovered nothing. After a moment's consultation, we advanced together towards a small hillock about one hundred metres off, where our mitrailleuse would most likely be situated. The advance was risky, for we might encounter lurking foes. We had gone scarce a dozen steps, when "Hurrah" broke on the still night air, then the shrill note of a bugle, followed by a burst of flame. The Austrians were attacking in solid file with their bayonets, and they rained their projectiles down on us.

I shall not recount the adventures of that awful night, the glare of the fire as it leaped from the cannon's mouth, the shells bursting in air, bullets whistling and stones flying. The captain and myself were thrown to the ground, stretched beside each other in a ditch, resigned to the end we momentarily expected. I had confessed that morning, and yet, in God's designs, that night was not to be our last. Gradually the artillery volley subsided, and in a moment of calm, we leaped up and ran to our company which had joined the counter attack. No bugle announced it, only a sharp whistle and the order "Charge bayonets" was given. The line

of men pushed forward. At dawn, of the twelve hundred and fifty who entered the fight, eleven hundred were left. I have tended many wounded, and have buried some dead in the snow.

November 19.—I am writing this in the tent, with two officers nearby. An Austrian ball has just grazed our shelter, and has sent us a shower of dirt where it fell. Though very cold, this morning I said mass in the trenches; but at the last ablutions my hands were too benumbed to clean the chalice, and before unvesting I had to thaw out my frozen hands. The pain which came as blood flowed back into the hands, was compensated for by the joy I felt when I saw I had lost no fingers.

N. B. On October 17, 1916, the Rev. Father Provincial of Naples was notified that Father Pisacane had been wounded and made prisoner. No more exact news for the present can be given about him.

Letter from Father Balbi, Military Chaplain. Caserta, December 27, 1915.—At the beginning of the month we were making a novena for the Feast of the Immaculate Conception. All, from the Captain down, attended mass, and in the evening gathered for prayers. It is like a family circle. On Sunday, all, sick and well, went to communion. I am chaplain in the hospital here, but I am chaplain without chapel or altar. And when you find added to this an indifference to chapel or altar, it is pretty discouraging. However, knowing from experience that downheartedness accomplishes nothing, I saw there was no good in being disheartened. To build a chapel you may need a great deal or you may need very little. Generally, if you can get only a very little, you need only little. Indeed one can build a fine chapel with very little. It all comes from knowing the value of everything at hand and persuading yourself that even paper is one of the best creatures that came from God's hand.

When I came to the hospital there was no chapel, no place for one, and what was worse, no one to spend a cent in order to have one. I did not worry about a place, any room would do; and there is some advantage in that. The soldiers could grow accustomed to living in church, but what could I put in the chapel? I myself did not know. I thought it over, looked over my friends, but could not see my way through. The first few Sundays here, forced by circumstances, I used a small table, with my altar stone, candles and crucifix. Here was the first church of the technical hospital of Caserta. It may not bear comparison with St. Peter's in the Vatican, but it was better than St. Peter's because it was portable. For the altar ornaments we borrowed hangings, now from one sister church and now from another, until finally all the sister churches refused to give any more. Such a chapel did not please me at all. It

was bound to suffer eclipse continually. After mass only a table remained and you would look in vain for a church in the hospital.

In the meantime, I observed a hole in the basement with a little wall around it about four feet high. The idea struck me that the builders were prophets and had provided for us. That hole ought to be useful for a crypt or something of the sort; and the wall seemed to be destined for a future stone altar. I got some soldiers to polish up the place; then we laid on the altar stone, candles and crucifix. Their appetites came with eating. The hole in the wall began to appear to me to be developing into a fine chapel, one day to be magnificently appointed.

I thought, why not make a covering for the wall. How? By buying some pasteboard, and tacking it on the front. So I bought some red and green cardboard. The red formed a background for the covering and in the middle were the letters I.H.S. cut out of silver paper. The green cardboard cut into strips made the cornices. Then why not get six candlesticks? But who would give them to us? A search, and finally a pious lady offered them. This lady also worked an altar-cloth herself, and had another worked. We were going along fine, the chapel was on foot. Again, why not have a dome above the altar? What grace it would lend to the chapel. Imaginations were immediately on fire and suggestions were forthcoming, just as when some church of note is projected, and various designs were offered and one chosen, except that with us no one plan prevailed. We had instead a bit of eclecticism. The result was something; nameless in art, but quite graceful. The interior is made of strips of green cardboard ending in a white band. In the middle are the letters, A.M.D.G. of purest gold, cut from paper. It is the "ne plus ultra" of art. The front side has lace, cut from paper of a vivid red hue hanging down about a foot and a half. The work of making this lace from paper was one demanding patience.

So far the chapel was developing nicely but it was rather annoying to have no tabernacle which is the central object of a church. So hands to work! Unable to have a real tabernacle, we had an imitation, with a gold door, and on it a chalice with a silver host. You understand of course, gold and silver as always meaning paper. Long live paper! Paper has solved all our difficulties. On a feast day we wanted a throne. We had recourse to paper to make one. You may notice that we have a paper and cardboard church it is true, but is it not a discovery worthy of Columbus that we have constructed a hospital chapel from it? To keep up the style, when a feast approaches, I spend a few cents on some appropriate pictures, paper only. Expensive paintings cost more, and they may not always be pretty. Moreover I am considering rehabilitation when the present paper hang-

ings grow yellow with age. Something in a style really monumental, marble paper, then perhaps we shall vie with cathedrals. Another problem was to get a chalice, vestments and missal for nothing. For the present I use a vestment of various colors, among which the color that becomes old age is not lacking. If we were allowed to have paper vestments, what a treat we would have on feasts! Two churches of the Mayor's district have lent us chalice and missal. We have a little mass bell, the gift of the Mayor's wife. We use the large hospital bell for calling all to devotions.

On ordinary days the doctors' visit is over between 10.30 and 11 A. M. Then the big bell rings and all who can, come to Mass. But on feast days on account of communions, we have mass at 7 o'clock. Every evening just at dusk the bell sounds again. We gather to recite the Rosary, Litanies and the prayer for peace. After the Novena to the Immaculate Conception, there was a general communion. All, including the Mayor went to communion and consecrated themselves, their families and their fatherland to the Madonna. At the midnight mass on Christmas there was another general communion. The Mayor attended, saying he would be present for one mass, but he stayed for all three, and said next morning that the ceremonies were very devotional.

The number of sick in the hospital varies and during December we could not accommodate all the cases. Our Mayor often says we are in serious danger on account of infectious diseases, but if we are prudent and make use of our talisman, the microbes will respect us. His talisman is devotion to the Sacred Heart.

February 2, 1916.—Even great and famous eras must come to a close. My church is ruined. Only a few months erected, it now lies interdicted. There has been no ceremony there for a week. The interdict is due to the presence of microbes with homicidal propensities. The room at first given over to those who have no dangerous diseases was later turned over to tubercular patients; hence our church is ruined and will not pass on to posterity. For my part, lest a work of art be lost, I propose to leave it there as a national monument.

After the church was interdicted we had mass in the corridor, and the Rosary wherever we could. I was in imminent danger of being without a church. I turned to the east, I turned to the west, but had not St. John's good fortune of seeing a new church, "descendentem de Coelo a Deo paratam sicut sponsam ornatam viro suo." Finally we obtained a small room, a sort of storeroom for odds and ends in the hospital. It was then that Divine Providence supplied two men, the one with the genius of Bramante, the other with that of a Michael Angelo. After first giving the room

a Christian air, they began putting in colors. The altar supports are painted sky blue with golden stars, and at the top is written the invocation to Mary; "Regina Pacis et Salus Infirmorum." I have found out that there is an advantage in making and unmaking churches. The convalescents are enthusiastic in working for the church. Yesterday I went to see Brother Tursi, who is here at Caserta. His companions praised him highly. Another time as I was passing by, an officer who was standing close to Brother Tursi, suddenly burst out in praise of the good brother, not only for the fine cakes he bakes for the officers' mess, but also for his edifying life and manners. Brother Tursi gave me the stole which Rev. Father Provincial sent me. I am very thankful for it.

I hear that many pious ladies are contributing medals, etc., to the soldiers. I wish I had a few. We say the Rosary every evening and sometimes the patients ask me for the beads so as to be able to recite the prayers in private also. Unhappily, sometimes I have to refuse them.

Other Varia

Alaska. *Jesuit first suggested buying Alaska to Seward.* That Abraham Lincoln's great Secretary of State, William H. Seward, and Alaska's great patron, conceived the idea of buying Alaska from Russia several years before the purchase was actually consummated, and that his attention was first called to the idea by a Catholic priest of the Jesuit Order which has contributed greatly to the civilization of this territory, is a statement made by George Hazzard, of Tacoma, Wash. Mr. Hazzard had the statement direct from Colonel Allen just before his death in St. Paul a few years ago. It is as follows:

"It was in 1860 at the Merchants Hotel in St. Paul that Colonel Allen, proprietor of the hotel at that time and for many years afterward, introduced William H. Seward to a Jesuit priest. The introduction was made just before Mr. Seward was to address a meeting during his campaigning tour in the interests of the Presidential candidacy of Abraham Lincoln.

Seward became so interested in the marvellous story of the Jesuit missionary that he was late at the meeting, and had to be reminded that he was expected to address a large assemblage that was anxiously awaiting his appearance.

Seward went to the meeting and, with the priest's story fresh in his mind, that night predicted that the United States would purchase 'Russian America' and cause its development in a great section of the Republic.

Mr. Seward lived to negotiate the purchase himself and to visit it. That he was pleased with the work accomplished is testified by the circumstance that shortly before his death he wrote that the greatest acts of his life were the purchase of Alaska and the attestation as Secretary of State of the Emancipation Proclamation issued by Abraham Lincoln."—*Juneau Daily Empire.*

AUSTRALIA. *Riverview, Sydney. St. Ignatius' College.*—Early in September we were favored with a visit from Father Van der Schueren, S. J., who had been spending some months in Australia, recuperating from his labors in India, where he has spent the greater part of his life. He stayed a night at Riverview and kindly consented to describe to the boys the great Belgian Mission in India. All were deeply interested in the details of mission life coming first hand from a man of his position. Before finishing, he regaled us with several enthralling stories of the dangers of the jungle and what the missionaries have to face on their rounds. His tiger and snake "yarns", which were all the more interesting because true, kept us spellbound. Apart from his interesting discourse, Father Van der Schueren was sure of a hearty welcome at Riverview, where the sufferings of Belgium and her people have made a deep impression on all the boys.

The number of old boys at the front now (October, 1916), exceeds 200. Among the distinctions are one Distinguished Service Order (Major Jack d'Apice), and two military crosses, Capt. Bryan Hughes and Lieut. T. Wilkinson. Twelve have been mentioned in despatches.

North Sydney. St. Mary's, Ridge Street.—On Sunday, September 17, 1916, His Excellency, the Apostolic Delegate, Mgr. Cerretti, blessed and opened the new school and hall (adjoining the presbytery) of our parish. There was a large and representative gathering.

After the religious ceremony, a meeting was held in the recently completed hall. As His Excellency proceeded to the platform he was accorded a guard of honor by representatives of the A. H. C. Guild, the Irish National Foresters, and the H. A. C. B. Society.

After Father Corish had explained the need and reasons for the building of the school and hall, His Excellency, the Apostolic Delegate addressed the meeting. "The school is as necessary to us as the church", said His Excellency. "In one respect it is more important for without the school the church cannot flourish. It would be quite useless to build the church if afterwards it were to remain empty, and the church will remain empty unless there is a school." He quoted the Rt. Rev. Dr. Cusack, Bishop of Albany, N. Y., who made a public announcement saying that under no consideration in the future would he grant the permission to build a church in any parish, unless a school was also provided. In conclusion he said:

"I wish to express my heartiest congratulations to your pastor and the Jesuit Fathers, and also the parishoners of North Sydney, on the splendid building which they have erected. It is a monument to the zeal of the Fathers, and the interest they take in education and the generosity of the people. It is a monument of credit to Father Corish and all those who have assisted him. A famous Italian educational authority once said: 'When you build a school you close a gaol.' We have no gaols in North Sydney and I hope that out of the thousands of boys who will come here to be educated in future years, none of them will ever be the guests of gaols."

The Hon. H. C. Hoyle (Minister for Railways) moved that a subscription list be opened. As a result nearly £2,000 were realized, this sum including several lists of donations previously received.

On Monday evening a bazaar in aid of the building fund of the new school and Brothers' residence was opened by His Excellency, Sir Gerald Strickland, accompanied by Miss Strickland and Capt. Firth, A.D.C.

The building is 130 feet long by 43 feet wide, and is divided as follows: Main hall, 80 feet by 43 feet wide; stage, 33 feet deep by 39 feet wide, the proscenium opening being 26 feet wide by 22 feet high; vestibule, 23 feet wide by 25 feet deep; off the vestibule are two rooms, 10 by 20 feet each, which can be used for ticket offices or emergency cloak rooms. The main hall will seat 675 persons and the gallery 300, making a total of 975 persons. The building will be known as Manresa Hall. Adjoining the hall is the new school. It is two stories high and contains nine large classrooms and rooms for the teaching staff. The alterations necessary to the building ran into £6,000. The total cost is £16,500.

Brisbane. Toowong Parish.—Since the opening of the parish under the care of our Fathers things have been going on very smoothly. Its being taken over by the Society is of great advantage to the people, who have now priests on the spot ready and willing to give all their time and energy to their needs, instead of a priest attending as formerly from a distance.

As the new "Circular" published by Father R. Murphy, S. J., says, "To erect Toowong into a separate parish without incurring financial responsibility was beyond the bounds of possibility." Our indebtedness is now somewhere near £2,500, but the parishoners, one and all, are met in firm resolve to apply all their energies at wiping out this sum. A good means has been suggested, in connection with the Church Union. Every member of the Union promises to pay one shilling a month till the debt is paid. Of course, this, while a sure, would be a very slow means of paying up the whole sum. Forty volunteers are therefore wanted who

will pay £1 a month or £12 a year till the debt is off. This would dispose of about £480 a year and would clear away the debt in about five years. At the ladies' meeting ten ladies gave in their names for £1 a month; one of them headed the list with £20 a year till the debt is paid.

The Sodality of the Children of Mary has been the first to come into existence in the parish and the numbers already enrolled are so encouraging that it is hoped soon to be able to establish other sodalities as well.

Ellangowan, Adelaide, S. A. Church of the Holy Name.—On Sunday, September 3, 1916, the first mass was celebrated in this school-church by Rev. W. Gwynn, S. J., in the presence of a large congregation. This school-church, which has been greatly needed for the ever-increasing number of Catholics hereabouts, was only recently finished, and has more than satisfied the ardent desires of those responsible for its erection. "The beauty of the grounds," says the *Norwood Parish Calendar*, "the ten beautiful rooms of the house, the clubroom for the committee and their friends, and the church itself drew loud praise from Rev. Father Ryan, S. J., Superior of the Mission, when he visited it recently." The social evenings of Ellangowan are already a feature of Adelaide life. The hall seats 500, and is 70 feet long by 40 feet wide. This new school-church was opened and blessed on August 27, 1916, by His Grace, the Most Rev. P. Spence, O. P., Archbishop of Adelaide. The first high mass here was celebrated on September 10, the Superior, Very Rev. D. V. Connell being celebrant, Rev. W. Gwynn, S. J., deacon and Rev. M. Dooley, S. J., subdeacon.

BALTIMORE. *Sacerdotal Jubilee of Father Coppens.*—On Sunday, October 29, a celebration of unusual solemnity was held at St. Ignatius'. At eleven o'clock the Reverend Alphonse Coppens, S. J., sang solemn high mass in commemoration of his first holy mass, offered in England just fifty years ago. Father Coppens has been stationed at St. Ignatius' Church since 1910. During that time he has been chaplain at the jail, penitentiary and the House of Correction. It is a coincidence that his birthday was the feast of Our Lady of Mercy for the Ransoming of Prisoners, that his first mission as a priest was among the inmates of the jail and workhouse in Liverpool, that his vows in the Society of Jesus were made on the same feast of Our Lady of Mercy, and that the completion of his fiftieth year of priesthood finds him ministering to the spiritual needs of the prisoners of this city and State.

Born in Alost, Belgium, on September 24, 1843, Father Coppens studied in the Jesuit college of his native town, and later in the seminaries at Antwerp, Ghent and Bruges. He was ordained in Liverpool by Bishop Goss on October 28, 1866.

Father Coppens received from the Papal Secretary of State a cablegram of which the following is the translation:

With his congratulations and paternal wishes, His Holiness sends you from the bottom of his heart the Apostolic Blessing on the happy occasion of the fiftieth anniversary of your priesthood.

CARDINAL GASPARRI.

BOSTON. *The College. New St. Mary's Hall.*—St. Mary's Hall, the new faculty building, was occupied January 5. It is the second building of the ultimate group of twenty at Boston College. In several respects it is a most beautiful and unique building. Of Gothic lines, in conformity with the organic architectural scheme of the assemblage, its tawny grey walls rise to a towering height from the tree tops on the steep slope of University Hill with a grace and majesty that is inspirational. The portion of the University site which was chosen for the building is probably unexcelled in the metropolitan district. From the hillside beneath it, stretch the twin lakes and the woodland shores, with their long, sweeping curves, and above, Brookline, its valleys and ridges, its mansions perched on overhanging precipices in every conceivable position, lending an old world atmosphere, and in the distance the steeples and towers of Boston dominated by the dim, phantom-like campanile of the Custom House.

It is not the lofty elevation and the superb perspective alone which make its situation unique, but the assurance that almost the entire scene in the immediate foreground is under the conservation of the Metropolitan Park System. Rarely has an American community so great a range of landscape free from the usual hazards of commercial and industrial intrusion. And on the surrounding hillsides lie the spacious estates of the Fisher Hill and Chestnut Hill sections of Brookline. Boston College enjoys the somewhat rare distinction of having a frontage on both of Boston's two oldest and most sacred boulevards, Commonwealth Avenue and Beacon Street.

The sheer grey walls of the Faculty Building are relieved as you come nearer, by elaborate Gothic traceries, by massive carved plaques, with their lavish symbolism, and by the graceful arches and leaded glass of the huge Gothic windows, which encircle the lower floor of the house. And the main doorway facing the East, with its arches and piers, its concaved, ribbed ceiling of hand-wrought stone, and its slender loftiness, has thrills which are all its own.

Probably the most unique feature of St. Mary's Hall is the roof garden. Extending almost the entire length and breadth of the building, it lies behind the main ridge of the roof, giving absolutely no suggestion of the existence of such a feature from below. The floor of this is four feet be-

low the ridge line and is paved with red quarry stone, contrasting richly with the green and brown of the tiles on the sloping roof. The roof garden is accessible by staircases at both ends and by an elevator. Here of course is obtained the ultimate advantage of the magnificient perspective. And here at night, with the barest murmur of the city coming softly as though from afar and not only from beyond the woodland and the rippling lakes below, above the tree tops and the shadows, with just blue sky and stars overhead, the greatest advantage of the roof garden will be realized.

The portion of the lower floor of the house which is uncloistered comprises the inner and outer vestibule, the porter's lodge, five small reception rooms near the main entrance, with access from a minor corridor of the building, the Rector's office, the treasurer's office, and the chapel.

On the first floor also are the main corridor, which is of vast proportions, the large refectory, and the Fathers' recreation room.

The *piece de résistance* of the entire building is St. Mary's Chapel, which is at the north end of the main corridor. This was designed by the architects, Maginnis and Walsh, whose reputation for their achievements in cathedrals, cloisters and chapels is country-wide, to be one of the handsomest chapels in America. Its graceful proportions, the effect of loftiness, its subdued architectural splendor, all produce an impression at once amazing and profound. Its proportions are such as to give an effect of great length, although it actually measures but a little over 100 feet long, including the sanctuary with its octagonal shape. The chapel occupies two stories in the height of the building, so that an effect of impressive loftiness is contrived. The moulded arches and piers, as well as the high wainscot of the chancel with its crested top, are of light brown stone.

The main, or Blessed Virgin's, altar occupies the entire chancel, and rises in a slender, graceful spire of rich brown Botticino marble to a sheer height of twenty-one feet. Eight altars are provided in the length of the nave, recessed in narrow aisles or ambulatories on both sides. Five of these on the north side of the chapel are beneath huge stained glass Gothic windows, of which they seem to be a component part. These mural altars as well as the wainscot of the chapel are of Botticino marble, which gives a rich but very subdued and restful effect, and they are designed with the utmost simplicity so as to become subordinate to the general effect of the chapel. Embossed in triple plate gold on the front of each is the name of the saint to which the altar is dedicated. On the main altar is embossed the single word, "Mary," with the Rose of Sharon and the Lily of Israel on either side. The six candlesticks and the crucifix on the main altar, and the two candlesticks and crucifix on each

of the mural altars are of triple plate gold and were especially designed by Maginnis and Walsh.

Contrary to the custom in vogue in this country but in conformity with the significance of the name Emmanuel, "God with us," there will be no altar rail separating the chancel and the nave of the chapel. Another departure from the ordinary custom is the elaborately stained glass lamp, resting on a bronze tripod plinth at the side of the altar, which replaces the usual hanging sanctuary lamp.

At the west end of the chapel are two confessionals with a tiny staircase leading to the choir loft overhead. An ornate paneling of hand-carved solid oak, stained a dark brown with delicate traceries, rises from the floor to the choir gallery. The loft itself, the confessionals, the pews, especially designed by the architect, and the massive beams of the ceiling rising from carved marble corbels on the piers, are all of solid oak. The floors and steps of the chapel are of Tennessee marble. The heating is rather interestingly contrived by radiators placed beneath the mural altars, and of their presence there is no outward suggestion whatever. Only a small seating capacity of about three hundred is provided for in the center of the nave.

The doors leading from the chapel into the main corridor running north and south are of massive, hand-wrought bronze, beautifully panelled and set with leaded glass. It was intended originally to use huge bronze gates here, but the plan was abandoned because it entailed a too open exposure of the chapel.

The Rector's office is in the southwest corner of the building and the Fathers' recreation room in the southeast, with a view over the reservoirs. Next to the latter and on the same side of the building is the large refectory, 60 feet long with a serving room, and communication with the kitchen below. These rooms and the main corridor are panelled two-thirds of their height with straight dark oak.

At intervals in the main corridors are semi-niches designed to contain the busts of historic members of the Jesuit order. The ceiling is beamed with arches of oak, which rest on carved corbels on the walls. The south end of the corridor terminates in a massive Gothic window of wonderful arched tracery and leaded glass, having the traditional southern exposure, through which streams great beams of sunlight the entire day.

The second, third and fourth floors are given over to living rooms. On the north end of the second floor is the library, which, like the rest of the building, is exclusively for the use of the Fathers. It will contain a select collection of about seven thousand volumes, mostly theological and classical. The room, which is finished in quartered oak, will contain dark green book cases of steel covering the four walls; large arm chairs, study tables and reading lamps.

At the opposite end of the building is the Cardinal's suite, with two magnificent bay windows overlooking the reservoirs. This, in contrast to the monastic severity of the rest of the floor, is sumptuously decorated and furnished, and is reserved for the use of visiting church dignitaries.

On the third floor, just above the Cardinal's suite and commanding the same perspective, is the infirmary suite, and the infirmary chapel. This chapel, which is almost tiny in dimensions, will be elaborately decorated and furnished. There is a small, deep-set Gothic window of stained glass specially built over the altar, which lends a wealth of color to the room.

The individual sleeping room is 15 by 20 feet, with a large electrically lighted dressing room provided with a bowl having hot and cold water. The furnishing of the room as designed by the architects is of the barest simplicity, and consists of a bed, a desk, a revolving book case, a head-piece rocker, wall book cases, a priedieu, and a crucifix. All the woodwork throughout the building is oak, and the walls are tinted a light cream.

The fifth floor is a spacious attic so arranged that it may eventually be divided into 17 additional rooms. There are at present 45 living rooms in the Faculty Building.

The basement is given over to the kitchen and sculleries, pantry, refrigerator, refrigeration plant, a solid fireproof concrete vault with a tiny winding staircase leading to the treasurer's office on the floor above, small workingmen's dining room, boiler and coal rooms, storage room and carpenter shop.

Plans are being drawn up for a hundred-and-seventy-five-foot terrace of trees and plants, which will be built on the lower or reservoir side of the building. This will require a filling in of land to a depth of twenty-five feet over a large area. An interesting feature of this terrace will be a 175-foot underground causeway leading from a road in the rear into a sub-basement. It will be used for carrying supplies into the sub-cellar store rooms.—*Boston College Stylus.*

Deer Island. Mission in the Penitentiary. — Inspiring scenes, unparalleled in any similar public institution in this State, were enacted in the chapel at the top of the Deer Island House of Correction January 7, 1917, when 500 male prisoners, holding lighted candles aloft in their right hands, renewed their baptismal vows and promised to begin life anew.

It was a dramatic sight as the Rev. James I. Maguire, S. J., conferred the Papal Blessing upon these 500 bowed heads. Many wept as they sank back into their seats and if expression counts for anything, these unfortunate souls meant every solemn word they had uttered.

This was the final service of a week's mission at the island—the first religious devotion of its kind ever held in this

penitentiary. The Rev. Louis S. Weber, S. J., the Catholic chaplain there, thanks to the assistance of Father Maguire, had succeeded.

Mayor James M. Curley, of Boston, with Penal Commissioner, David B. Shaw, Deputy Penal Commissioner, George Sheehan, scores of probation officers and other officials of prominence witnessed this religious spectacle. All were deeply impressed.

During the week, according to an announcement of Father Weber, more than 500 confessions were heard and 1,000 communions were received. In many instances some who were Catholics had not been to the sacraments or near the church for years and years. Very few had been in five years.

When Mayor Curley became aware of these facts, he warmly congratulated the chaplain and his assistant for their great efforts.

California Province. *Los Angeles. Ground Breaking for the New St. Vincent's College.*—Tuesday, Nov. 21, 1916, the feast of the Presentation of the Blessed Virgin Mary, witnessed the long looked-for and ardently desired ceremony of breaking ground for the new St. Vincent's College, soon to be reared on the magnificent site which lies just north of West Sixteenth Street in one of the most beautiful and elevated parts of the city of Los Angeles.

The day was an ideal one. From the soft blue sky shone down a brilliant sun as an augury of the success which everyone felt would soon crown the work so auspiciously begun. Several hundred people had assembled when, at half-past two, Right Reverend Monsignor Patrick Harnett, administrator of the diocese of Monterey and Los Angeles, assisted by Rev. F. A. Ruppert, S. J., president of the college, and Rev. John D. Walshe, S. J., also of St. Vincent's College, blessed the ground. Monsignor Harnett then turned the first spadeful of earth, and the initial step in the erection of the first of the new buildings had been taken.

Spokane. Gonzaga University.—Within the last year, Gonzaga cut off and set out to shift for themselves two good healthy offshoots of the institution, namely: the scholasticate and the grammar school. The scholasticate was provided by Father Provincial with a separate building, the new St. Michael's, and it has already a community of ninety, including some philosopher scholastics from Missouri and New Orleans.

A want we have long felt was a school for the younger Catholic boys of our district, as the Sisters' Academy, the only parochial school within reach, refused to admit the boys above the third grade. Many eyes were turned on the old Gonzaga building, the old wonder whose bricks were

made and baked on the grounds by hard working brothers, a building erected when Spokane was only a settlement encamped by the Falls. The old structure has seen full many a strenuous day, has sheltered classes of all grades, has re-echoed many a train whistle and doggedly refused to crack its plaster when it was moved in 1900 to a distance of 350 feet and was set across Desmet Avenue to close that throughfare for a time indefinite. During the year, Gonzaga purchased it back from the Province and leased it free to the parish for a number of years, to serve as St. Aloysius' Parochial School. The parish remodelled it and installed a new heating plant, expending about $9,000, and fitted up some of the rooms to receive the six lowest grades, comprising, as the utmost expected for a year to come, about 150 children. On the opening day in September the little men and women toddled or ran, chattered or tripped in to register; they came 191 in all, and they have to-day (January 1) registered 234. Forty-five of them came from our nearest public grade school which had, long since employed six or seven Catholic teachers. In addition, therefore, to the Sisters of our contract, we had to ask for two more and we got them, and at this date we are asking for others to help the present five. The "Catholic Trail" as our neighbors call the path through every vacant lot on the way to our church, will be still more beaten and every day will "the little footsteps lightly print the ground."

In the high school department we have 244, and the first year's class, where we like to get them, has 90 boys with four teachers, two seculars and two scholastics. It was for this class we offered ten competitive scholarships which were, for the most part, contributed by the bishop and the secular clergy. It helps the numbers of this class too, that at the close of the school year Father Rector visits the eighth grade class of the parochial schools to talk to the boys of their high school studies. It has happened moreover that the Catholic schools of eastern Washington got their own, as the state college, with a student body of 1,500 boys and girls had only 65 Catholics last year. We are trying to divine the intention of the state institutions in their present attitude, so surprisingly friendly towards us. On very pressing and kind invitations, Father Rector attended the inauguration of a new president in the state college and state university. In the hall of the state university, he wore his Jesuit cassock as academic costume was in order. He blessed the table at the alumni banquet of the state college, a Catholic alumnus presiding. The two big co-educational high schools of this city, invited him to address the student body; he spoke in one of them, 1,400 in his audience. Then he was invited and addressed the student body, summer session, of the State Normal at

Cheney. We have not asked for accrediting at the universities; yet they accept our credits without question. The Sisters of the Holy Names have, in this State, two normal schools accredited by the State; and the superintendent of public instruction sends in an official, each year, to confer certificates or life diplomas. In both the state college and the state university the inauguration exercises were begun by prayer by a Protestant minister. The dean of the law school in the state university, a fallen-away Catholic, said that our Gonzaga men did excellently in his department but they did not have half enough of them. One of our students made the highest record ever made in the law course. Dr. Suzzalo, late doctor of philosophy of Columbia University, New York, made his first holy communion in California, but is now an apostate and president of the state university. He is one of five or six Columbia men recently placed in big positions in our Western state institutions. Dr. Holland, president of the state college, also a Columbia man, has this year brought in a Catholic professor, the first in the place. Moreover, last November, they invited Father Rector to address the student body, offering to pay all expenses. He spent an hour with the upper class men, answering their questions on our system in the classics; he met the faculty in a body that evening, addressed the students next day and incidentally helped to organize a Newman Club for the Catholic students, as well as the Apostleship of Prayer for the parishes. They are asking now for another lecture from one of our Fathers.

In our college of arts, we have some very small classes, owing partly to the fact that some members of these classes left to study for the priesthood, and partly also to a division made in third high in the year 1914, when we had to introduce a fourth year into the course. We have, however, sixteen in senior, all of whom promise fair to get the bachelor's degree in June. The Knights of Columbus gave their scholarships this year for the Freshman Arts, offering one to the choice of the principals in each of the city high schools. The beneficiaries chosen were Catholic but proved unequal to the arts course. The graduates of the high schools around us have come to apply in greater numbers these last years, but as in the cases just cited, they are hard to accommodate. Even the bachelor of science degree will not solve the problem. Only one-half of those going to the Western universities continue in higher studies; and of one thousand entering freshman in the University of Washington, (and they enter on their diploma, such is the ruling of a state law,) two hundred leave after the first written examination. Suzzalo sent over the head of his English department to sound us on the junior college plan; and this venerable head assured us that the time has come when they must exact quality and not quantity for entrance. Suzzalo said

in the president's meeting, that a class in engineering beginning with one hundred will graduate about twenty.

The meeting of the presidents of the Northwestern universities, colleges and normal schools with a "gentleman's agreement" as the only rule to guide their deliberations, did not meet at Gonzaga this last year, as they did in the preceding year. They met in a big hotel of the city and in the gathering were the presidents of the state universities of Idaho, Montana, Washington and Oregon. When the chairman had to absent himself he requested Father Rector to preside, which he did until the meeting adjourned.

This last autumn, Gonzaga gave a smaller quota of candidates for the priesthood than she did in former years. One went for the diocese of Boise, one for Spokane, one for an Eastern diocese, one to the Franciscans and one to our Society. Some years gave us ten, but just now we have a goodly number within the walls preparing to enter our novitiate.

Our law school just holds its own in numbers. The bill of the state legislature to admit, on motion, our graduates to the practice of law, did not turn out as profitably as we expected. It contains a proviso, admitted into it too by one of the judges in our faculty—to have us conform to the requirements and class hours of the law school of the state university and to have, moreover, the state bar examiners our judges, as to whether we so conformed. Two of the examiners claimed, very unjustly, that we did not meet the conditions of the bill, even though they could not show wherein we failed. Hence the graduates for two years had to take the bar examination. For the past two years, however, all of the department who took this examination passed very creditably save only one man and this man was among the leaders of his class. It may interest the readers to know that when the bill was talked of here in Spokane, the Free Masons said to one other: "Now we are Masons, but, let's show those Catholics that when they have a good thing we are with them." The judge who went to the state capital and proposed the bill to the committees, wore his masonic button, and asked the particular attention of another so branded. It passed the senate 36 to 4 and passed the house 90 to 9 with eight absent or not voting.

Within the last few years all the students in the Catholic schools of Spokane diocese, increased in numbers; the city opened four new parochial schools, and in our own continuous territory we are responsible for about 1400 students. Last spring on His Lordship's request all the directors of the parochial schools met in one of our class rooms and with Father Rector presiding, compiled a list of uniform tests for the grade classes.

Tacoma. St. Leo's Church.—The work of St. Leo's Church and school is progressing satisfactorily.

After the vacation months of summer the various sodalities and organizations have resumed their customary activity. The Young Mens' Sodality especially seems to be on the eve of a new development. It was more than gratifying to witness during the vacation months the large number of First Friday Communions.

Shortly after Easter, at the instigation of one of our Fathers, the Knights of Columbus started a movement which is expected to do a great deal of good, a federation of all the Catholic societies and parishes. Tacoma stands in sore need of such a "get together movement." Although not organized for political purposes, the influence of the federation was felt in the recent primaries when most of the candidates put up by the "patriots" were defeated by their competitors for public office.

An important change has been made in our school. The grammar department has been turned over to the Sisters of St. Francis, who heretofore taught only the first four grades.

Whilst the work in our parish is being pushed vigorously, our out-lying stations are also receiving closer attention. Father J. B. Carroll is in charge of this work, and is laying the foundation for several parishes.

The Cushman Indian School is under the care of Father Joseph Farrell. Over a hundred and twenty Catholic Indian children are in that government school, and need close attention to prevent their perversion by the emissaries of the Y. M. C. A.

CANADA. *Montreal. St. Mary's College. Golden Jubilee of Father Hyacinth Hudon.*—Father Hyacinth Hudon whom the very old Woodstockians will remember, as one of the first philosophers, and whom Fordham will recall with gratitude, as one who labored there successfully in the rough days of Second Division, celebrated his golden jubilee in St. Mary's College, Montreal, on November 20. Although in spite of his seventy-five years of age, he is minister of the house, he was properly deposed from office for that day, and the celebration was made to assume the proportions which the character of the jubilarian exacted and his past services called for. He had been rector of the college, years ago, was the vice-rector during the absence of Father Filiatreault, at the last General Congregation, and was on four other occasions, minister of this and other establishments in the Province. As he entered the Society just at the time that Canada grew from a Colony into a Dominion, it was suggested that Sir John Macdonald who was looking for ministers for the new government missed his chance in not giving Father Hudon a portfolio, especially as he was an aspiring barrister without practice at that time.

There was a particular heartiness in the celebration both on the part of the boys who gave him a play on the eve of the feast, to emphasize the fact that he had been one of them in the days long gone by; and also of the community because of the kindliness which characterizes the usually ungrateful task in which he has been so long concerned of safeguarding and promoting religious discipline. The Province also owes the family a debt, for his two brothers, Victor and Edmond, gave their life to the Society, as did his cousin, Father Henry Hudon, the famous old rector of New York, who was the first superior of the newly constructed and independent mission of Canada. New Yorkers remember them all with affection.

The vigorous health and untiring activity of the jubilarian, at the age of seventy-five, affords an excellent illustration of the advantage of the simple and unpampered life which was the rule of the early days of the novitiate at Sault au Récollet when he first put on the habit. For, though the novices were relatively few in number, yet a very large contingent of them are at the present time indulging in jubilees, Father Côté has already arrived safely at that point of the journey; Fathers Guldner and Casey likewise; Father Campbell who has reverted to Canada, in his old age, is threatened with it in July, and is to be followed closely by Fathers Paré, La Rue and Drummond. Three of these were with Father Hyacinth on the 20th and the others sent their congratulations.

Sault au Récollet. Golden Jubilee of Father Aloysius Côté. —Father Côté celebrated the golden jubilee of his entrance into the Society, October 26, 1916. His heart was rejoiced by the following beautiful letter from Very Rev. Father General:

ZIZERS, SWITZERLAND,
October 4, 1916

REVERENDE IN XTO PATER,
P. X.

Relatum mihi est Rm. Vm. quinquagesimum Societatis Jesu annum mox esse completuram. Quam occasionem prætermittere nolui, quin Ræ. Væ. gratum animi sensum manifestarem eique ex toto corde de tali fausto eventu congratularer nomineque Societatis nostræ significarem, quanti labores ejus apostolicos præsertim per triginta annorum spatium toleratos æstimarem. Minime enim me latet, quot et quantas ærumnas Ra. Va. sustinuerit in regno Xti vastis in illis regionibus septentrionalibus Provinciæ Ontariensis dilatando. Ræ. Væ. ergo congratulabundus divinam adprecor Majestatem, ut eam in vitæ hujus decursu benedictione cumulet cœlitus largissima omnibusque exornet donis spiritualibus ac tandem post felicem ex hoc mundo transitum ponat "super caput ejus coronam de lapide pretioso". Interim vero, dum peregrinamur a Domino, Rm. Vm. per

amorem SS. Cordis, cujus devotionem tot instillavit cordibus, rogo ut mei quoque sit assidue memor in SS. SS. et orationibus suis in sollicitudine mea totius Societatis Jesu et præsertim Provinciæ Canadensis cujus salus atque prosperitas mihi tantopere sunt in votis.

Ræ. Væ. specialem meam ex animo impertior benedictionem.

Ræ. Væ. Servus in Christo,
WLODIMIRUS LEDÓCHOWSKI

Sudbury, Ontario. Sacred Heart College.—This college would not meet the expectations of the population of New Ontario, if it were not bilingual. Consequently the study of the two official languages of Canada is obligatory on all the pupils. As the large majority of students who have attended the college during the past two years are of French origin, French has been made the basis of the instruction they receive. However, the teaching of English, in accordance with sound pedagogical principles, is by no means neglected, as the experience of the past two years abundantly proves. Thus, students who shall have completed the course will acquire, along with the mastery of their mother tongue, a solid knowledge of the other language.

The college is chiefly classical and the course is completed in seven years. Affiliation to the University of Ottawa, which took place June 9 last, will enable students who shall have passed the yearly examinations successfully to obtain, after seven years, the university degrees with all the privileges attached thereto.

This year, 1916, the fourth since its foundation, we began the class of Belles Lettres (Humanities). This is at present the most advanced class. Then comes versification, syntax, and Latin rudiments. Apart from that we have two preparatory classes, French, and one, English. Therefore, we have seven classes altogether, this year. Next year, rhetoric will be taught, etc.—till full completion of the classical course. The pupils pass their matriculation through the University of Ottawa after Versification.

Montreal. College of the Immaculate Conception.—The following were raised to the dignity of the priesthood, July 30, 1916, by His Grace, Archbishop Bruchesi of Montreal: J. B. Lalime, Léon Lebel, Joseph Leahy, Guillaume Longpré, Onesimus Lacouture, Eduard Roy, Eduard Goulet, Frederick Langevin and Léon Sigouin.

The Scholasticate created a Collegium Maximum.—On September 19, 1916, this college was made a Collegium Maximum. Rev. Father Provincial and other distinguished men of the Province graced the occasion with their presence.

Golden Jubilee of Brother Lévêque.—On October 30, 1916, was celebrated the golden jubilee of Brother Peter Lévêque. Born at St. Arsène in the province of Quebec, March 3,

1850, Brother Lévêque entered the novitiate October 29, 1866. Forty of his fifty years of service were spent at St. Mary's College, Bleury Street, where for thirty-three years he filled the post of baker. Needless to say many interesting stories could be told of how his toothsome pastry captivated the hearts of the boys. The last ten years have been spent at the Immaculate Conception as dispenser. His devotion to duty and unalterable cheerfulness have won for him the esteem of all and caused him to be known as the *senex magnificus*. On the occasion of his jubilee Brother Lévêque was the recipient of a highly laudatory letter from Very Rev. Father General.

St. Marys' College.—Notwithstanding the fact that the boarding fee has been increased the college opened with over 600 pupils present, a number slightly in excess of last year. The present quarters of the college not being sufficiently commodious an annex has been opened in property owned by and facing the college where 150 students will be accommodated.

The property in Maisonneuve used on Thursdays during the winter as a villa for the philosophers and theologians of the Immaculate Conception, has been converted into a campus where the students of St. Mary's indulge in lacrosse, soccer, baseball and tennis. This saves the property from taxation and affords the pupils a much needed opportunity for recreating.

GREECE. *Athens. Church of the Sacred Heart.*—The second Catholic church to be erected in Athens, the Greek capital, was recently blessed. It is dedicated to the Sacred Heart, and was opened by the Latin Archbishop of Athens, Monsignor Petit. Until now there was no church for the Latin Catholic population of Athens besides the magnificent Cathedral of St. Denys, and this did not suffice for the ever increasing crowd of Catholics coming from the isles and abroad. The Archbishop wished to create a new center of prayer and religious instruction which he has confided to the Jesuit Fathers.

INDIA. *Bombay. Death of the Archbishop of Bombay, Most Rev. Herman Jürgens.*—The Archbishop, Most Rev. Herman Jürgens, died of broncho-pneumonia in the early morning of Thursday, September 28, 1916, at his residence beside the church of the Holy Name, Wodehouse Road, Bombay. He had been long ailing, but his health gave way almost completely during the crisis through which his archdiocese has not yet quite passed, On account of the present war, he saw his missionaries depart, his missions in danger, and the prospect of supplying the loss uncertain. Old friends and companions of his life and labors in India had gone away and some had died. And, although apparently he might have lived much longer, his heart sank

physically and spiritually. He broke down rapidly and completely, until the Good Master saw it was time to call him home.

Great numbers of people viewed the body, as it lay in state in the church of the Holy Name. The Bishop of Damaum, assisted by Father Gyr, superior of the mission, and Father Bruder, administrator of Poona, officiated at the funeral. In the afternoon the body was carried to the cathedral, in the heart of the old city, where a large crowd was already gathered. Here the band of St. Mary's Institute played, as six sergeants of the Royal Irish Fusileers bore the coffin into the church. Father Goodier, rector of St. Xavier's College, preached the funeral sermon. Thence to the cemetery passed the long procession of carriages. There were many floral wreaths, amongst them one from Lord Willingdon, Governor of Bombay.

When we, just arrived from America, saw the archbishop in February, his simplicity and kindness impressed us greatly. He spoke rather sadly of the missions and schools, but rejoiced in our coming, and regretted we were not more numerous, asking whether others might not be obtained. Before he died he had the consolation of seeing six others come to the mission field from the American Provinces of the Society.

The deceased prelate was born in Münster, Westphalia, on the day of the Immaculate Conception, 1847; and entered the novitiate of the Society of Jesus at Friedrichsburg at the age of 17. After his philosophy at Maria Laach, he studied science for two years at the University of Bonn. He taught science at Blyenbeck for three years; and then studied theology for four years at Ditton Hall, England. During the following year, spent on the mission in England, he made his profession in Portico, Lancashire, on August 15, 1881. In 1882 he returned to his professorship of science at Blyenbeck for four years. Thence, he was sent to teach in St. Xavier's College, Bombay, in 1886. In December, 1888, he became superior of the Jesuit mission of Bombay and Poona for six years, during part of which time he was Vicar General to Archbishop Dalhoff. In 1894 he was sent to Karachi, where he was military chaplain and pastor of St. Patrick's Church for three years. He became rector of St. Xavier's College in 1897; but after two years, he was sent for health's sake to Quetta, in Beluchistan, as pastor and chaplain to the soldiers. In 1902 he was transferred to St. Vincent's, Poona, as superior of the high school, pastor of the church, and Vicar General of Bishop Beiderlinden. In January, 1906, he was again superior of the mission for the second time; and resided with Archbishop Dalhoff, whose Vicar General he became, and whom he attended in his last illness. On the death of the Archbishop

in July, 1906, he was made administrator, and became archbishop in May, 1907, being consecrated in the Cathedral of Our Lady of Hope, Bombay, in July.

The nine years of Archbishop Jürgens' episcopate were marked by great labor and earnestness in his visitations and the various good works which he accomplished. His first work was to extend the missions in Gujerat by opening more schools, sending more missionaries, and building chapels; and, in particular, by opening the new mission centre at Amod. By his zeal the new parish of St. Ignatius in Bombay was created, and the splendid church finished before he died. A greater work was the building of the new Foundling Home in the same city. It was the Archbishop's desire and purpose to establish a large training college for female teachers on the level of St. Xavier's; but the government, because of the denominational character of the institution, did not see its way to help. The prelate's last great project was the erection of a high school with university courses for Catholic girls; but the end came too soon for realization.

Archbishop Jürgens was much beloved, and in particular by the native priests and people. His special trait, so valuable in his place and office, was that of sympathetic encouragement, which never failed. He was most generous—perhaps too much so at times—in matters of money. Nor may we omit the spirit of liberty which he would not restrain in Catholic journalists. He was the third archbishop of Bombay; his predecessors having been Archbishops Porter and Dalhoff. Father Gyr, is at present superior of the mission and Vicar General of Bombay. Father Bruder is administrator of Bombay and Poona; the bishop of the latter diocese, being German, is detained in Europe.

JAMAICA. *Silver Jubilee of the Ordination of Bishop Collins.*—Bishop Collins was ordained at Woodstock, August 30, 1891. The silver jubilee was celebrated in Kingston, on Sunday, October 29, 1916.

In spite of the rain on the morning of the jubilee services, large numbers of persons could be seen wending their way to one particular spot—the Catholic Cathedral—shortly after eight o'clock. The spirit of enthusiasm among the admirers of His Lordship, Bishop Collins, had not been dampened in any way by the shower.

By nine o'clock the big building was crowded with an interested congregation gathered from various sections of the metropolis and the suburban areas.

Bishop Collins officiated, assisted by Father Prendergast and Father Harpes. The ceremony throughout was most solemn and impressive.

The sermon was preached by Father Patrick F. X. Mulry, S. J., who took his text from Psalm cxxxi, verse 16: "I will

clothe her priests with salvation and her saints will rejoice with exceeding great joy."

In the afternoon addresses were presented to the Bishop by the Mayor of Kingston, Mr. R. Bryant, Mr. J. L. Pietersz, and by Miss Laurum in the name of the Catholic women of Kingston. There were most appreciative editorials in the Kingston daily papers. The following is taken from the *Gleaner* for October 29, 1916:

"For twenty-five years His Lordship Bishop Collins has been a priest of the Holy Roman Church, and for nine years of that time he has held the lofty, responsible and dignified position of prelate of that Church. On Wednesday the Catholics of this city and country endeavored to pay a tribute to him, to mark their affection and regard for their spiritual pastor: for the priest whose kindly solicitude for their welfare so many of them knew, for the Bishop whose guidance and governance they as Catholics most highly appreciate. It is not as Catholics, not as adherents of any particular religious confession, that the *Gleaner* joins to-day in offering a tribute of respect to the Bishop; it is as an organ of secular opinion that we desire to put on record our feeling of sincere and high esteem for one of the leaders of this community, for a man who loves Jamaica and has worked for her welfare as well as for the welfare of his own people. Even when he was a simple priest, quietly going into the lanes and slums of this city on his mission of mercy and love, Dr. Collins was spoken of by Protestant and Catholic alike as a good and sympathetic man; and after he had been created a bishop of his Church his attitude towards rich and poor, lofty and lowly, was characterized by the genuineness of feeling and simplicity of manner that mark a sincere soul. He has been long amongst us, and the general hope is that for long he will continue amongst us. On at least one occasion he has been deputed by the Government and Legislative Council of Jamaica to represent along with other leading public men a cause of great importance to Jamaica in the United States of America. He is associated with many efforts for the common good, is identified with many endeavors making for the improvement of Jamaica; he counts his friends amongst all the religious denominations, and by Jamaica he is regarded as a friend. And Jamaica to-day rejoices that he receives, in health and strength, the congratulations of Catholics and Protestants, Jews and men of other faiths, on his attainment of his Silver Jubilee. He has the good wishes of this country—and deserves them."

MISSOURI PROVINCE. *Ours in India.*—

QUETTA, Garwood Road, Beluchistan,
June 8, 1916.

Yesterday I reached this place, the terminus of my long trip from St. Louis and my new field of labor. Quetta is the

extreme missionary station in the Bombay Archdiocese, about 1100 miles north of that city, at an altitude of over 5000 feet. The climate is delightful, at least in summer; the winter, they say, is quite severe. Coming hither from the boiling pot of Bombay and through the burning sand of the Thar Desert I can but feel and say: "Quantæ deliciæ frigus captare sub umbra!"

The Beluchis alas! are, it seems, a fanatic Mohammedan race, unconvertible, more or less nomadic, driving small herds of shabby, "measly" goats, donkeys and camels into the arid mountains in summer, into the desert plain, in winter. How they and their flocks can live in either place is a mystery: no water, no grass, for miles and miles; sometimes, not even a trace of that sageweed which grows in the American desert, or of any other kind. My work will be with the soldiers in camp and in hospital. There are plenty of them here. Persia and Mesopotamia are not far distant, and war is raging there. As military chaplain I am to draw 200 rupees a month, (a rupee is 33 American cents), besides allowances for a boy servant, horse feed, etc. My companion here is Father Wallrath, S. J., who has been for many years in this work. He ranks as captain and draws 300 rupees a month. He is my senior by three years, genial, generous and as active as a young man, also very popular with soldiers, officers and generals. Imagine a perfect replica of our dear Father ——, with a crown of white hair, a rosy complexion and greenish eyes. We live in a large bungalow, and take our meals in the Catholic Soldiers' Institute in a special refectory, while we say mass in the parish church, a solid building of Romanesque style. Both the church and institute are in the same block as the bungalow, and at a few steps from it through a tropical garden. A score of servants do the work in the kitchen, refectory, Institute, Church and garden. Division of labor is a wonderfully well observed principle in India. Light work for all and correspondingly light wages. Every morning two big men are busy wiping off the dust of every pew in the church, several others in irrigating the garden twice a day, as vegetation can only exist through irrigation. The latest rain in this part of India fell two years ago. We really live in "terra deserta et invia et inaquosa". The Indus bed is as dry as a well kept St. Louis boulevard. All the rain falls in the south and in the Bombay district; there they suffer from a superabundance of it, which comes and goes with the "monsoon", a season peculiar to India, which lasts for four or five months. No monsoon in Beluchistan.

Your reverence has probably been apprised of the respective appointments of the Fathers from the Missouri Province: Fathers Bennett and Rudden are employed in Bombay; the former in the Church of the Holy Name, the Archbishop's Church; the latter in St. Xavier's College; Father Westropp

is chaplain in a military cantonment, the name of which I don't remember, not so far from Bombay. (Ahmednagar). All are well, thank God! and satisfied with their field of work. So am I. "Warmest" and kindest greetings to all the brethren of the Province.

E. C. KIEFFER, S. J.

Cincinnati.—Father James J. McCabe was installed rector of St. Xavier College, Cincinnati, on New Year's day, 1917. His predecessor in office, Father Francis Heiermann, has been assigned to the chair of philosophy in Detroit University.

Detroit. University of Detroit opens School of Commerce and Finance.—The new department of the University of Detroit, known as the School of Commerce and Finance, is meeting with the hearty endorsement and cooperation of the business men of that city, to judge from the enrolment record. Students from every walk of commercial life are registered and their interest, earnestness and enthusiasm are marked. The opening of classes early in October of this year revealed the presence of students from the many and various universities of the country, such as Harvard, Lehigh, Wisconsin, Michigan, St. Louis, Illinois, and from many educational institutions of Canada, who compete with students whose mercantile and office experience ranges from one to twenty years.

The sessions of the new school extend from October to June, on Monday, Wednesday and Friday evenings, from 7.30 to 9.45 o'clock. The course of studies has been patterned after the best of its kind in this country and Europe, and its popularity is indicated by the enrolment of more than a hundred students, though in the beginning accommodations were provided for not more than sixty. There are no examination or degree requirements for entrance, all applicants who consider themselves able to follow the studies with profit being admitted. And it is quite interesting to observe how men without degrees or certificates from any school or college often develop great success in their studies, due no doubt to their actual business experience or natural aptitude for a mercantile profession.

One very fine feature of this department is, that when a student has completed the course and still, for lack of previous degrees or certificate remains outside state requirements for the Bachelor or Master of Commercial Science degree, a certificate of proficiency, of equal testimonial value, is conferred on him. The degrees conferred by the new school are those just mentioned, B.C.S. for the completion of a three years' course; M.C.S at the end of the fourth year.

Kansas. St. Mary's. Golden Jubilee of Brother George Bender.—On the evening of Dec. 10, 1916, the faculty, student body, and a number of the alumni assembled in the college

auditorium and united their efforts to honor Brother George on the occasion of his golden jubilee in the religious life. Tasteful and attractive decorations of palms and roses formed an appropriate stage setting. A simple yet very impressive program had been arranged, and it did full justice to the occasion. The musical numbers, containing Brother George's favorite orchestra airs, were given by the orchestra under the direction of Professor Ghysbrecht. Cornet selections by John Conradt and Louis Ganey, both members of Brother George's orchestra, were rendered in excellent style, the selections were "Memories of '61" and "The End of a Perfect Day". "Where are the Boys of the Old Brigade?" was given by the glee club quartette; and the memories called up by this touching old melody were indeed fitting in recalling Brother George's early days in this country when he served in the Union ranks under McClellan and Grant, and later in the ranks of the greater army of Christ. Addresses of congratulation were tendered by representatives of the seniors and juniors, and Mr. T. J. Byrnes, Com. '89, a former student under Brother George, presented the venerable jubilarian with a beautiful silver watch, a token from the alumni of their grateful memories and appreciation of his former services.

Brother George himself was then persuaded to take the stage, and was greeted with tumultuous applause, a further testimony of his great popularity. In a very simple and direct way he thanked the faculty, students and alumni, for the honors heaped upon him and expressed the desire that every one of his audience might one day experience the joy of a golden jubilee. He then went on to relate some reminiscences of old mission days, when the now flourishing St. Mary's with its fine buildings was but a cluster of "rude log huts". He concluded his speech by obtaining from the Rev. Rector a holiday for the students.

Brother George F. Bender, was born on December 12, 1842, at Liverpool. In 1859 he was in Halifax, and a few years later was shipwrecked off the coast of New Brunswick. In 1860 he was living in Boston and at the outbreak of the Civil War enlisted with the 62nd New York Volunteer Infantry regiment. For fifteen months he fought with the army of the Potomac under McClellan and was then transferred to the regular artillery in General Grant's army, where he served until the expiration of his enlistment in 1864. For a short time he worked for the government at Nashville, coming to St. Louis in 1865, where in December of the same year he was baptized a Catholic. The following year, on December 11, he entered the novitiate at Florissant. In September, 1870, he was sent to St. Mary's where he remained for eleven years. From here he went to St. Charles, Mo., for two years, and then to the Osage Indian Mission, where he labored for nine years. In 1892, Brother George

was again sent to St. Mary's. Of the many years he has been at St. Mary's, twenty-two have been spent in the capacity of teacher and prefect.

Milwaukee. Marquette University Engineering School Enlarged.—During the early fall the Engineering School of Marquette University was considerably enlarged. The rooms added are on the Sycamore Street side of the building, and constitute a very substantial wing of concrete and brick, built after Dean Davis' own design. In fact, the enthusiasm of the dean went so far that, clad in overalls and jumper he personally took a hand in the work of construction. The new wing adds five spacious class rooms, all well lighted and ventilated, and raises the capacity of Marquette's Engineering School to 200 students.

The New Periodicals of Marquette University.—The publication of two new periodicals has this year been begun at Marquette University. The first of these is a weekly, known as the *Tribune*. It is a wide awake, strictly student paper, published by the students of the School of Journalism, and to quote from its own title page, "sold on its own merits as a newspaper." It is doing much to keep up interest in student activities and to foster closer relations between the various schools and departments of the university. The other periodical, *The Law Review*, is a quarterly. It is to consist entirely of carefully written treatises on points of law contributed by members of the faculty and of its own staff. The first issue contains an article by Chief Justice Winslow of Wisconsin Supreme Court on "Woman's Property Rights in Wisconsin," and another paper on "Community Interests" by Mr. Edward F. Flink, a prominent member of the Washington State Bar Association.

Toledo. Evening Classes at St. John's College.—Owing to the great success of the night school conducted at St. John's last year, the evening classes have been opened again this year even on a larger scale. The school is conducted under the auspices of the St. John's Alumni Sodality and from the beginning has received the hearty approval and active cooperation of the Rt. Rev. Joseph Schrembs, D.D., Bishop of Toledo. In addition to the Arts and Science Course which was so enthusiastically received by a large number of ambitious young men and women last winter, arrangements have been made this year for two other courses, the one in Commercial Law, the other a very practical curriculum of business English, shorthand and typewriting. In view of the possible or practically assured trade relations with Latin-American countries, as a result of the completion of the Panama Canal, a class of commercial Spanish has likewise been organized. According to business men, competent to judge the matter, Spanish will soon be a permanent necessity in American trade relations with our southern neighbors.

A very interesting and important feature of the Arts course is that it offers a complete course of instruction in philosophy, beginning with the fundamentals of logic and ranging through all the various branches of this study. At the special request of the Bishop, another feature has been added to the Arts course this year. It consists of a series of lectures, open not only to the students of the night school, but to the public at large. One set of these lectures will deal with the "History of Civilization," not in a dry text-book manner, but as a series of dramatic epochs shaping the development of mankind. The other set will treat of "Ethics in its Relations to Sociology and Economics", developing not only the nature and need of true Christian Social Service, but going into the causes of this need and offering a plan for practical social work.

Rev. Francis E. Malone, D.D., is the lecturer on Psychology this year, and Rev. Karl J. Alter lectures on "Evidences and Apologetics". Rev. William J. Engelen, S. J., professor of Sociology, will deliver the special lectures on "History of Civilization" and on "Ethics, its Relations to Sociology and Economics."

Catholic College Students among "The Poets of the Future." —The perusal of a little volume of verse published recently under the title "Poets of the Future" brings to light some very gratifying facts. The volume is an anthology of college magazine verse published during the school year 1915-1916 in the various papers of the colleges of the whole country. The compiler seems to have written to almost every college in the United States requesting copies of the year's publications. From this large field of competitors, certainly representative of the work done in the colleges of the land, he has selected 146 for publication in his book. The interesting results of an examination of the volume are as follows: Total number of poems, 146; poems from Catholic colleges, 36; colleges competing, 555; Catholic colleges represented, 15; Jesuit colleges represented, 10; poems from Jesuit colleges, 28.

From this it is seen that our Catholic colleges form about twenty-five per cent of the contributors,—rather a high average. Of the Catholic colleges our own constitute about sixty-seven per cent, with about seventy-seven per cent of the contributions. Moreover, two of our magazines which have always published a high grade of verse are not mentioned at all; the explanation being, no doubt, that they neglected to submit copies of their issues to the compiler. Our own colleges line up as follows: Holy Cross, 8; St. Mary's (Kansas), 6; Campion, 3; St. Louis University, 2; University of Detroit, 2; Georgetown, 2; Fordham, 2; Boston College, 1; Loyola College (Annual), 1; St. Ignatius (Cleveland), 1.

New Orleans Province. *Grand Coteau.—Golden Anniversary of Wondrous Miracle.*—In the Sacred Heart Convent, Grand Coteau, was celebrated on December 14, in a befitting manner the fiftieth anniversary of the apparition of St. John Berchmans to the novice Mary Wilson, which occurred in that institution on December 14, 1866. Miss Mary Wilson, who was seriously ill, was instantly cured when the saint appeared to her.

Nine masses were said in the St. John Berchmans' chapel which occupies the exact place in which the saint appeared to the young novice. Immediately after these masses a solemn pontifical mass was celebrated in the large chapel. The Right Rev. J. M. Laval, D.D., Auxiliary Bishop of New Orleans, was the celebrant.

St. Charles' College.—There is on foot a plan to introduce in our college a Scientific Agricultural Course, as soon as ways and means have been devised. There is no doubt that this course will prove a valuable addition to our curriculum. Most of our boys' parents are wealthy planters and farm owners and the boys themselves look forward to the time when they in turn will follow in their fathers' footsteps. But in this age of improvement one studies farming on scientific lines and on leaving us the boys generally go up for a course of Agriculture in some non-Catholic college or university. Who does not see the world of good that such a course would work in a Catholic college. We could keep those boys in the right paths and avert the evil influence bound to be brought upon them in non-sectarian colleges and universities.

Miami. Golden Jubilee of Father John D. Brislan.—On Sunday, October 8, 1916, the Rev. John Darcy Brislan of Miami, Fla., celebrated in the Church of the Holy Name, that city, the completion of fifty years of active membership in the Society of Jesus.

At 10 o'clock the jubilarian sang solemn high mass, assisted by Rev. James McLaughlin, S. J., pastor of the church, and Rev. Peter McDonnell, S. J., of Key West. Father McDonnell delivered an eloquent sermon appropriate to the occasion.

At 4 P. M., the children of the parish gave an entertainment at the academy in honor of Father Brislan, and at 8 P. M., the same day, the parishioners held a reception for the same purpose in the Knights of Columbus Hall.

While Father Brislan was engaged in ministerial work in the different churches of Mobile he often went to St. Mary's where dwelt Father Ryan, the poet priest, with whom he had many an interesting talk. It was in Father Brislan's boyhood home, Augusta, Ga., that Father Ryan edited his paper called "Banner of the South" in which were written those inspired words of poetry and prose that kindled patriotic enthusiasm in every southern heart.

In 1887, Pio-Nono College at Macon, Georgia, was taken over by the Society of Jesus, and transformed into a novitiate. The name was changed to that of St. Stanislaus' College. Father Brislan was appointed its first rector and master of novices and remained in this position for eleven years. During this time over a hundred young men entered there and completed their probation and literary course. All are now priests at work in the various missionary fields throughout the south.

Father Brislan was for two years, 1900 to 1902, president of the college at New Orleans. During these two years a few old historic buildings—Galliers Court among them—were torn down and replaced by others more pleasing to the eye and better adapted for an educational institution in every way.

PHILADELPHIA. *Fifteen Converts in the Eastern Penitentiary.*—On Christmas eve fifteen happy converts were baptized by the chaplain of the Eastern Penitentiary, Father M. O'Kane, S. J. On Christmas morning he heard their first confession.

At 8 o'clock high mass was sung in the penitentiary chapel. Friends of Father O'Kane and of the Society, zealous souls ever busy in the work of God, had adorned the altar most beautifully, and the music of the Catholic prison choir, augmented by excellent voices from the choirs of St. Rita's and St. Charles', was a revelation to all present. Here the converts received their first holy communion and their evident happiness was a blessed thing to see.

At the conclusion of the mass Father O'Kane spoke to the converts, telling them of their newly assumed obligations, and congratulating them upon their good fortune. He also most heartily thanked every one who had given of their time and money to aid in the decoration of the chapel, and to those who had erected and furnished the Crib.

It would be interesting to relate the stories of some of these unfortunate men, to tell of the sacrifices they willingly made in order to become Catholics, a number of them losing friends and relatives, even those, in at least one instance, upon whom they depended for aid in securing employment when release came. One was a Mason, who for a few moments was reluctant to give up Masonry, but who soon said with a smile, "Well, I must save my soul, and in God's way the rest can't matter much."

SPAIN. *Death of Father Thomas Ipiña.*—Father Thomas Ipiña, Rector of the Professed House at Bilbao, passed away on November 9, 1916, in the seventy-second year of his age and the fifty-fourth in the Society, having received with great fervor and devotion the last sacraments.

His memory will be in benediction in the whole Society, but in a special manner in the Mexican Province, which he governed for twelve years, and in the Province of Castile,

in which, as an exemplary religious, as Superior of several of its houses and as master of novices for ten years, he was a model of those virtues which most adorn the children of the Society of Jesus.

All these virtues shone in him in no common degree; yet perhaps in a special way was he remarkable for his ardent love of our Lord Jesus Christ and for his intimate and habitual communication with Him, whence he derived that serenity of soul and unalterable command of self which won for him the love and veneration both of Ours and externs, and which was manifested in a most remarkable manner by the heroic patience and joy, with which, to the admiration of all who visited him, he bore the acute pains of the lingering disease which enhanced in his last years the merits of a long life employed in working incessantly for the divine glory.

WORCESTER. *Holy Cross College. The Diamond Jubilee Fund.*—The Diamond Jubilee Fund of Holy Cross has been most auspiciously inaugurated by a gift of $10,000 from the college's constant friend and benefactor, Richard Healy of Worcester.

HOME NEWS. *Golden Jubilarians of 1917.*—The year 1917 completes the fiftieth year in the Society of Jesus of three members of our Province. Our golden jubilarians are Father Thomas J. Campbell, Father Michael A. O'Kane and Brother Maurice Roach who entered the Society on July 13, July 31 and September 7 respectively, 1867.

Another golden jubilarian to whom our Province is much indebted is Rev. Father Herman Walmesley, English Assistant, who entered the Society on December 18, 1867.

Philosophers' Academy in honor of St. Catherine.—The feast of St. Catherine, patroness of philosophy was celebrated by an academy held on the evening of November 25, 1916. The academy presented the following program: "The Scroll of Woodstock Castle unfolded in Woodstock Cloister to honor St. Catherine."

Part I. "*Inverrargail*", A Morris Dance; Orchestra. *Cloister and Castle, Idyllic Contrasts*, Mr. T. J. Murray. "*O Cynthia Cuprina*", Folk Song; Castle Minstrels. *For Helmet and Cowl, An Impression:* Mr. J. A. Waldron. "*In Praise of the King*", *Festal Chant;* Cloisters Choristers.

Part II. "*Commere L'Oye*", *A Masque:* Orchestra. *The Pessimistic Intruder, A Study:* Mr. B. Quinn. "*The Flight of Hope*", *Piano-Fantasy:* Mr. J. A. Conroy. *The Halo of Peace, A Canto:* Mr. E. S. Pouthier. "*Excelsior*", *Triumphant Ode;* Cloister Choristers.

Fall Disputations.—The first public disputations of this scholastic year were held on December 1 and 2. In theology: *Ex Tractatu de Sacramentis in Genere*, Father Z. Maher (California Province), defender; Fathers V. A. McCormick and E. A. Walsh, objectors. *Ex Tractatu de Gratia Actuali*, Father J. S. Hogan, defender; Fathers W. S. Dolan

and F. X. Entz (New Orleans Province), objectors. Essays: *Ex Sacra Scriptura*, "To Whom Did St. Paul Write Romans?", Father A. H. Raines. *Ex Jure Canonico*, "The Boni-Gould Case before the Ecclesiastical Courts", Mr. A. J. Hohman. *Ex Historia Ecclesiastica*, "The Roman Primacy During the First Three Centuries", Mr. P. J. McHugh.

In philosophy: *Ex Ethica*, Mr. L. A. Patterson, defender; Messrs. J. V. Matthews and A. F. Kienle, objectors. *Ex Theologia Naturali*, Mr. J. F. Shea, defender; Messrs. D. A. Daly and J. K. Countie, objectors. *Ex Cosmologia*, Mr. B. A. Leeming, defender; Messrs. F. M. Gillis and A. M. Guenther, objectors. Essay: *Ex Astronomia*, "What are Sun Spots?", Mr. C. E. Deppermann.

Winter Disputations.—The winter disputations in theology and philosophy took place on February 16 and 17. The disputants were the following: In theology: *Ex Tractatu de Sacramentis*, Mr. C. J. Mahan, defender; Messrs. J. J. Ayd and P. A. Halpin (California Province), objectors. *Ex Tractatu de Gratia*, Mr. F. Cavey (New Orleans Province), defender; Messrs. G. G. Kiehne and C. R. Risacher, objectors. Essays: *Ex Sacra Scriptura*, "The Priesthood of Aaron and the Priesthood of Christ", Mr. M. A. Clark. *Ex Jure Canonico*, "The New Method of Proposing Candidates for the Episcopacy in the United States", Mr. W. F. Jordan. *Ex Historia Ecclesiastica*, "St. Cyril of Alexandria and the Council of Ephesus", Mr. W. F. J. McFadden.

In philosophy: *Ex Theologia Naturali*, Mr. J. H. Kearney, defender; Messrs. M. Campana (New Orleans Province) and F. E. Low, objectors. *Ex Psychologia*, Mr. W. J. McGarry, defender; Messrs. R. S. Lloyd and E. S. Pouthier, objectors. *Ex Cosmologia*, Mr. H. M. McCarron, defender; Messrs. J. J. McDermott and W. B. O'Shaughnessy, objectors. Essay: *Ex Biologia*, "The Migration of Birds", Mr. J. P. Delaney.

Last Vows.—On the Feast of the Purification, Father Anthony C. Cotter, Professor of Logic and General Metaphysics, and Father Henry M. Brock, Professor of Physics, Geology, Astronomy and Higher Mathematics, made their solemn profession in our domestic chapel. During dinner a program of felicitations, consisting of addresses, poems, vocal and instrumental music made manifest the esteem and affection of their religious brethren.

Father Drum's Lectures before the Brooklyn Institute of Arts and Sciences.—During March and April of this year Father W. Drum, Professor of Sacred Scripture, will deliver a course of lectures on "The Iron Age of Israel", before the Brooklyn Institute of Arts and Sciences in the Brooklyn Academy of Music. "The Divinity of Christ", one of a series of lectures on the Fundamentals of Faith delivered before the same Institute last year, has recently been issued in pamphlet form by the Massachusetts' State Council, Knights of Columbus.

SUMMER RETREATS

Given by the Fathers of the California Province

From June 1 to Sept. 30, 1916

To Secular Clergy.

Diocese of Baker City....1
Diocese of Spokane....1

Religious Men

Christian Brothers

Oakland, Cal. (30 days' Retreat)....1

Brothers of Mary

Santa Clara, Cal....1

Men, Workingmen, Etc.

Portland, Ore....1
Santa Clara University....4

Religious Women

Benedictines

Colton, Wash....1
Mt. Angel, Ore....2

Carmelites

Los Angeles, Cal....1
Santa Clara, Cal....1

Charity B.V.M.

Petaluma, Cal....1
San Francisco, Cal....1

Charity (Leavenworth)

Helena, Mont....1

Daughters of Jesus

Lewistown, Mont....1

Franciscans

Havre, Mont....1
Pendleton, Ore....1
Tacoma, Wash....1
Tekoa, Wash....1
Uniontown, Wash....1

Good Shepherd

Helena, Mont....1
Los Angeles, Cal....1
Seattle, Wash....1
Spokane, Wash....1

Helpers of Holy Souls

San Francisco, Cal....1

Holy Child Jesus

Portland, Ore....1

Holy Cross

Woodland, Cal....1

Holy Family

San Francisco, Cal....1

Holy Names

Oakland, Cal....1
Oswego, Ore....2
Seattle, Wash....1
Shorb, Cal....1
Spokane, Wash....1

Humility of Mary

Great Falls, Mont....1

Immaculate Heart of Mary

Los Angeles, Cal....2

Mercy

Grass Valley, Cal....1
Los Angeles, Cal....2
Oxnard, Cal....1
San Diego, Cal....1
San Francisco, Cal....2

Missionary Srs. of Sacred Heart

Los Angeles, Cal....1
Seattle, Wash....1

Notre Dame

San Francisco, Cal....1
San José, Cal....1
Santa Clara, Cal....1

Perpetual Adoration

Colfax, Wash....1

Poor Clares

Spokane, Wash....1

Presentation

Berkeley, Cal....1
San Francisco, Cal....1

Providence

Cranbrook, B. C....2
Missoula, Mont....3
Oakland, Cal....1
Seattle, Wash....1
Vancouver, Wash....2
Vancouver, B. C....1

Sacred Heart

Menlo Park, Cal....1
San Francisco, Cal....1
Seattle, Wash....1
Vancouver, B. C....1

St. Joseph

Lewiston, Idaho....2
Los Angeles, Cal....1
Oakland, Cal....1
Slickpoo, Idaho....1

St. Joseph of Peace

Bellingham, Wash....1
Rossland, B. C....2

St. Mary

Beaverton, Ore....2

Ursulines

Great Falls, Mont....1
Santa Rosa, Cal....1
Seattle, Wash....1
St. Ignatius, Mont....1
St. Paul's, Mont....1
St. Xavier's, Mont....1

Visitation

Tacoma, Wash....1

Secular Ladies and Pupils

Charity,(Leav'nw'h), Helena, Mnt...1
Good Shepherd, Los Angeles, Cal. 1
Spokane, Wash...1
Holy Names, Oakland, Cal....1
Portland, Ore....2
Salem, Ore....1
Shorb, Cal....1
Mercy, Los Angeles, Cal....1
San Francisco, Cal....2
Notre Dame, Marysville, Cal....1
San José, Cal....2
Santa Clara, Cal....1
Watsonville, Cal....1
Providence, Portland, Ore....1
Vancouver, Wash....1
Sacred Heart, Menlo Park, Cal....2
San Francisco, Cal...3
Seattle, Wash....3
Vancouver, B. C 2

Summary of Retreats

To Diocesan Clergy	2
" Religious Men	2
" Religious Women	78
" Lay Persons	33
Total Retreats	115

Ministeria Spiritualia Nostrorum

in provincia californiæ

a die 1ª jul. 1915 ad diem 1m jul. 1916

Baptism.	Infant.	2,564	Conc. et Exhort.		8,713
	Adult.	289	Catech.		10,280
Confess.		577,039	Exerc. Sp.	publica	104
Commun.		1,357,449		privata	55
Matrim.	benedic.	697	Visit. Infirm.		18,988
	revalid.	112	Visit. Carcer.		446
Ult. Sacram.		704	Visit. Hospit.		9,492
Parati ad 1. Comm.		2,201	Sodalit. (Socii)		7,724
Parati ad Confirm.		691	Soc. foed. SS. Cor. (Socii)		24,057

Ministeria Spiritualia Nostrorum

in provincia canadensi

a die 1ª aug. 1915 ad diem 1m aug. 1916

MINISTERIA		MINISTERIA	
Baptizati	2,170	Exerc. Spir. Studiosis	94
Conversi ad fidem	134	" " Privatis	531
Confess. Particul	619,053	Missiones	117
" General	9,713	Novenæ	22
Commun. in T	1,061,007	Tridua	102
Matrimon. Benedict	398	Visitation. Hospit	5,586
" Revalidata	28	" Carcer	138
Extrem. Unct	1,892	" Infirm	10,990
Cathecheses	6,544	Sodalitates	67
Parati ad 1 Commun	2,092	Numerus Sodalium Vir.	3,217
" " Confirmat	1,671	" " Mul.	4,104
Exhortationes	1,921	" " Puer.	3,185
Conciones	4,852	" " Puell.	2,936
Exerc. Spir. Sacerd	16	Inscript. in Apost. Orat.	20,966
" " Relig	96		

Observanda: 989 homines exercitia fecerunt (closed retreat) in Villa St. Martin.